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A BRIEFVE ANSWER VNTO CERTAINE

Reasons by way of an Apologie

deliuered to the Right Reuerend Father in God, the
L. Bishop of Lincolne, by Mr. *JOHN BVRGES*:

wherin he laboureth to prooue, that hauing hereto-

fore subscribed foure times, and now re-

fusing (as a thing vnlawfull) that he

hath notwithstanding done

lawfully in both.

Written by VVilliam Couell, Doc-
tor in Diuinitie.

*Aduersus Ecclesiam, pugnatum est a filiis matris suae,
& hostili animo, & damno utili. Bernard.*



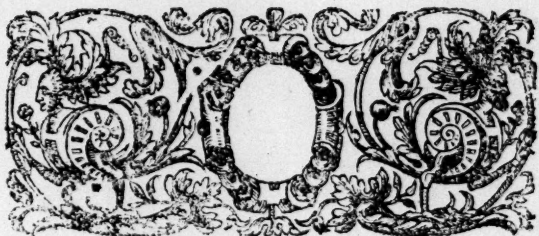
AT LONDON,

Printed by *G. S.* for *Clement Knight*, and are
to be sold at his shop in *Paules Churchyard*
at the *Signe of the Holy Lambe*,

1606.

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*To the Right Reuerend Father in
God WILLIAM, by the Diuine proui-
dence, L. Bishop of Lincolne.*



HE singuler care (Right
Reuerend) which your
Lordship hath had in your
owne Diocesse, confirmeth ^{1. Tim. 3.1.}
the sentence of Saint Paul.
That it is a true saying, if
any man desire the office
of a Bishop, he desireth a
worthie worke; For the
Church as Saint Bernard
saith, hath beene troubled
with three conflictes; from Tyrants, Heretickes, and
Hipocrites. The first was incountered by the patience of
Martyrs, which victoriously conquered the crueltie of
those times. The second, with the vnanswerable lear-
ning of the ancient Fathers, many of them beeing (as
they are called) the hammers of Heretickes. The last with
the sinceritie and diligence of Bishops, for what other re-
medie remaineth for the hypocrisie of these daies (if that
may be tearmed hypocrisie which cannot lurke, by reason

*Staltes hereti-
corum.*

THE PISTLE

Esto subiectus
 potestati, & quali-
 parentem ani-
 mae suspice:
 Hieron.
 Sermo edifi-
 catio, vita lu-
 stitia, praesentia
 grata, & me-
 moria in Be-
 nedictione.
 Ber.

of the abundance, nor desireth not by reason of his boldnes)
 but the singuler integritie, and courage executing the disci-
 pline of the Church in your Lordship & others of your place,
 to whom Saint Ierom (although sower in many things) wis-
 eth vs to be subiect, and giue reuerence as to the parents of
 our soules. For in a true Bishop in deed, his words are edifi-
 cations, his life righteousness; his presence delightfull,
 and his memorie blessed. Thus shall your Lordship bring to
 passe, that those who are not, may be made wise; that those
 who are, may not be deceiued, that such as haue beene decei-
 ued may be wise againe: that unbelieuers may be conuer-
 ted vnto the faith, that such as were conuerted, may not
 be turned from it, that those who are, may returne vnto it,
 that men peruerterd may be directed aright, that men sub-
 uerted may be called vnto the truth, and that the subuerters
 themselves, may be conuincied with strong reasons, eyther to
 amend if it be possible, or if not, to loose their authoritie,
 that they hurt not others. Of these I may say as Saint Ber-
 nard doth, (but I will speake to their owne vnderstanding)
 they are Canes ad scissionem, vulpes ad fraudem; and
 by your Lordships care, and the rest of the Bishops: aut cor-
 rigendi, ne pereant, aut ne perimant coercendi. Now
 particularly vnder your Honours fauour, I will expresse in
 few words, by the answer of this Apologie is directed vnto
 your Lordship, as to one to whom in many respects I am
 especially bound. First, it was thought fit, that seeing the
 reasons were giuen vnto your Lordship as an account of that
 obedience, which a Minister vnder your owne charge did
 owe vnto you, the answer (how meane soeuer) should be
 admitted to plead in the hearing of the same Iudge, which
 being finished long since, was by authoritie deferred, in hope
 that silence and time, would haue giuen satisfaction to all,
 who were not fully resolu'd in this cause. Heereunto 1

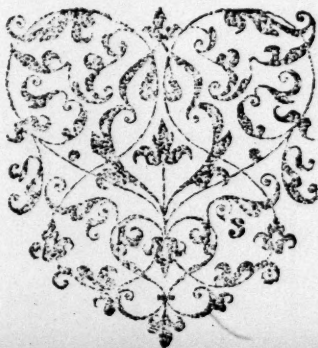
DEDICATORIE.

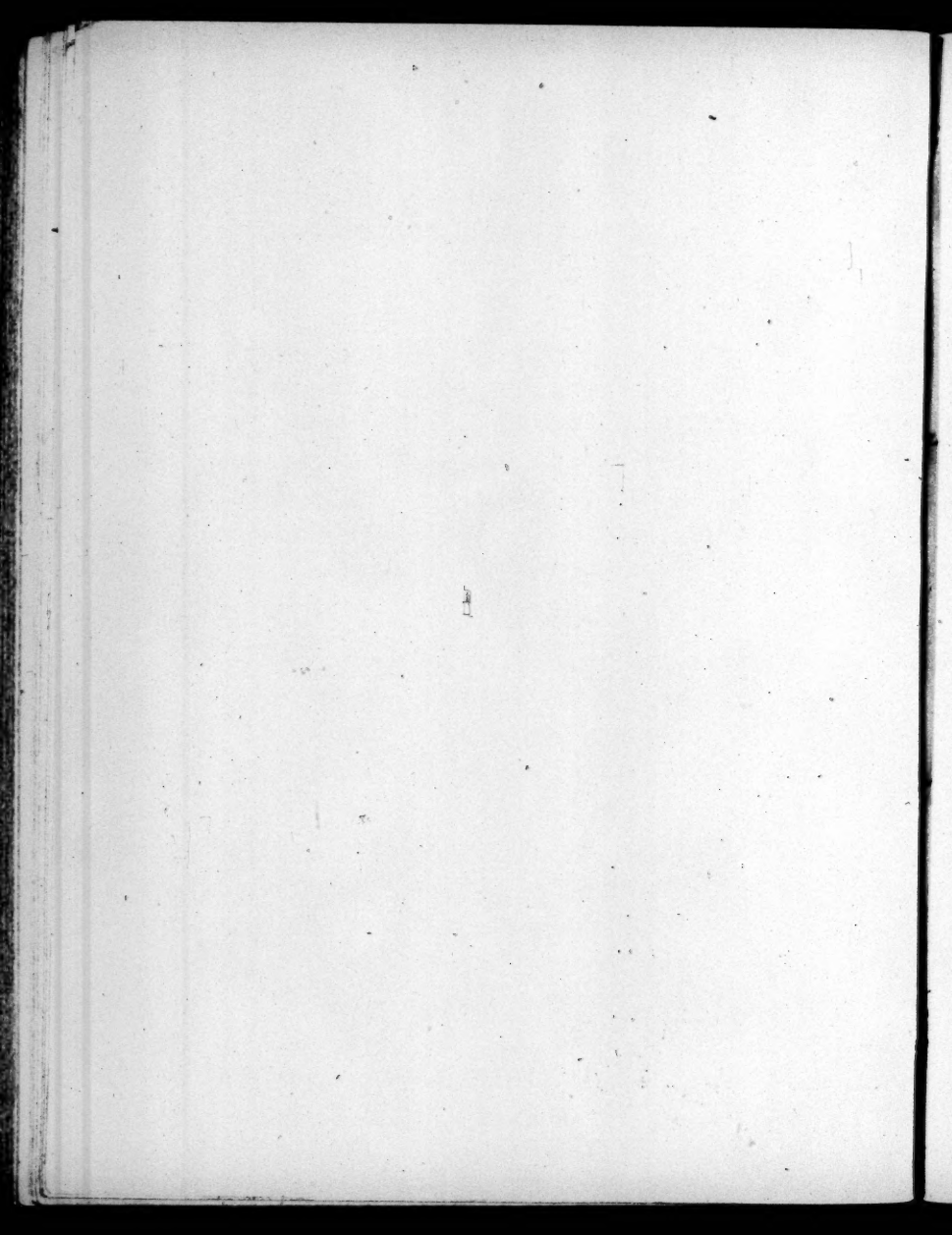
*add my owne particuler Motiues (I hope without offence)
which are and shall be iust reasons to make me humbly ob-
serue your honour; the nearenesse of the same soyle which
gane the first ayre vnto vs both, then the same two Colled-
ges which gane furtherance to both our studies: and lastly,
the entrance into my Ministerie, which with many fauours I
receined by the imposition of your Lordships hands, these
all as they are, hopefull assurances of your pardon for this
boldnes, so they are and shall be strong reasons to make me re-
maine in all dutie at your Honours seruice. Lambeth.
Ianuarie 22. 1605.*

Christ Col-
ledge, and
Queens Col-
ledge in Cam.

Your Lordships to be com-
maunded.

WILLIAM COVELL.







A Preface to the Reader.



THERE are few resolutions that are filled with more hazard, then those which are vndertaken to giue satisfaction to discontented humors; wherein whilest euerie man would seeme eyther not to erre at all, or to haue some colourable excuse for that which they had rather call freedom of conscience and Christian libertie then tearme error, the state of the Church hangeth ballanced with some opposite contrarieties, as if it were the most profitable wisdom to stand in consultation, and not to aduenture to hold any thing. Doubtlesse no cause hath gained lesse to the defendants then this of the Church gouernment; for first being in it selfe barren, it hath little wherein there can be vse of the ancient Fathers: for whilest men out of their owne fancie will frame dislikes, wee can but in the generall alleage the constant moderation of our forefathers, and without warrant for particulers, satisfie them so farre as Religion and reason will giue leaue: Secondly, all men are carried with a pittie naturally toward such whom they suppose to suffer for the testimonie of a good conscience, whilest others are suspected to flatter the present state; as if nothing could be reputed honest, which were not a bold opposition (vnder colour of conscience)

*

A P R E F A C E

scienc) to a settled gouernment, vnto these may be added that which is not the least euill, that whilest impatience & zeale openeth the mouthes of our enemies for any fault in our answering committed by vs; enuy doth open the mouthes of our supposed friends, for that which may be thought to be done well. So that though the recôpence hath nothing in it to be desired, this only remaineth as the comfort against all troubles, that it is a right vse of our small talent dispensed with Humility and datie for the benefit and peace of the Church of Christ; *where*, first in the daies of our late dread soueraigne of blessed memory some fearing superstition might returne (like a troublesome guest, neither long nor farr absent) sundry of the most learned & most sincere, not called to the honor & the burden of a Bishopprick were consulted with all, to giue satisfaction to such who seemed rather to follow the example of forraigne Churches, then to haue iust reasons to mislike their owne.

To this end letters were sent from the reuerend fathers of the Church, to desire the resolution concerning the apparell of ministers, Ceremonies, and other indifferent things to *M. Bullinger, P. Martyr, Gualter, Bucer*, & others, men without comparison for integrity & learning equall to the best in those times, & not much exceeded by any, to my knowledge that haue liued since; their answers to these questions for the contentment of our brethren (if they loue peace) we thought to haue published in the end of this treatise. After these times, by the suggestion of some both from Geneva & Scotland, the Church had not long rest, but that diuers admonitions, were written to the Parliament, desiring a new discipline, sundry Inuectiues against the Bishops

By Master
Carrwight:
Martin. &c

TO THE READER.

Bishops & diuers vnhalloved pāphlets from the brood of *Cham*, who gloried in the discouery of the supposed nakednes of their owne fathers; a little more then ordinary rigor (for their malypart boldnes had awaked the accustomed clemēcy of a most gracious prince) by the execution of some few, stopped in a manner for a time the mouthes, & the Pennes of all: letting the ages that come after vnderstand thus much, that writings how learned focuer (as what could be more excellent for modesty & iudgement, then the pains of that most worthy Archbishop) are able to do litle good for the quiet of the Church, if the magistrates be wanting to giue aid: & that they who at first make holines & reformation the scope of whatsoeuer they say or write, pretending to aime at nothing but to make men better; in the end, by degrees fall to a vanity prophanely to libel to make others laugh, & in my weak opiniō few things euer hapned in this kingdom more available to breed Atheisme then that was. But the scope being for a Presbyteriall discipline it found with the most of that faction this fauour to be reprooued no more sharply then the sin of the sons of *Heley*: hitherto all stroue for a Presbitery, wherof at the first comming of our most gracious soueraigne to this kingdom many were filled with a vain hope, doubtinge deceived by such men, who either vnderstood not the state of this cōmonwealthe or had little care of the happy prosperity of this Church.

But in the end, when authority was more blessed, & assisted from aboue, then to be deluded with such mistis or to giue any hope to couetous affections greedily longing for the fall of Bishops (which one Act of preserving their state and honour) amongst many thousand arguments of fauour shewed towards them shall stirre vp the prayers of all that now liue for
the

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the continuance of his state, and make his memorie blessed amongst all posterities to the worlds end; then I say many began to make a rent in the Church, and to breake from vs (choosing rather (with what conscience they know) to forsake their function and calling, then to yeeld their conformitie to the ceremonies of this Church; which hitherto by themselves were euer reputed as things indifferent; and doubtlesse neither so many nor so dangerous, but in this time of light and knowledge they may be admitted without superstition at all: forseeing (as *Peter Martyr* saith) we be so free as we haue but a few Ceremonies, and those easie and gentle, it would be an intollerable thing, and worthis to be condemned, if we should not performe them without corruption. I wish those to consider well, who are desirous to make these things simply vnlawfull, both how they differ from themselves and others at other times, and what bondage (vnder the name of libertie) they impose vpon the Church by denying her authoritie to ordaine ceremonies; in which if little or nothing be left vnto her, neither shall she need much the directiō of Gods spirit to guid her consultations, nor challenge any great obedience in her owne name, if all things that are, be simply either good or euill: to which error if Zeale or opinion shall transport any, he must eyther make the worship of God to be without Ceremonies, or those Ceremonies simply necessarie, without which there is no worshippe; none that I know would haue religion to want all Ceremonies, sauing onely those who would haue all men to want Religion: some there are which wish that these ceremonies were simple, chaste, and few, that is not significant at all: It were doubtlesse a

great

P. Martyr, 20
C. Coun. par.
4, cap. 11, sect. 9

great folly (if not an idlenes in God seruice) eyther to admit or retaine those ceremonies, which they purposed should signifie nothings; but moderate minds do think otherwise, that neither ceremonies nor their signification, are to be misliked as vnlawfull, whilest nothing is signified, but that which theselues wil account lawfull. So then, neither depriuing the Church of the vse of ceremonies in diuine worship, nor making these of that vchangeable nature as simply eyther good or euill, but onely as things of themselves indifferent, (for better place and respect they neuer retained in our Church) we will briefly set downe for the satisfying of some men; that indifferent things by Ciuill or Ecclesiasticall constitution do change their nature, and by vertue of commaundement become necessarie; so that eyther they must be not indifferent, but simply vnlawfull; or being indifferent, such as by commaundement are made necessarie. To denie that there are things indifferent, is to take Christian libertie from men: and to denie the ceremonies in their owne nature to be such, is to take al liberty from the Church for without these what is there wherein the Church is not expresly and necessarily directed by the word of God? we are taught that all things which happē vnder the compasse of human action are of three sorts; eyther good, or euill, or indifferent: of the first and the second kinde are all things commaunded or forbidden in the law of God, (except the ceremonie of the Sabbath) commaunded to the Iewes but not to vs: Indifferent things are of that nature, that by themselves; and properly they are neither good nor euill, but in respect of some other thing, as to drinke Wine, Ale, or Water, to vse these or those garments which of themselves

ad. 1. c. 1. a.

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1. Cor. 6. 12.
2. Cor. 9. 22.

have no holines in the, & by which a man is not made better: & of these only, & such like, the apostle speaketh, all things are lawful for me: wherein whilst he professed his freedome, yet he acknowledgeth that he became bound, & to the Jew a Jew, to those that were vnder the law, as vnder the law, to those that were without the law, as without the law, to the weak he became weak, to conclude, he became all to all, that he might win some: thus he made a vow at *Cenchrea*, circumcised *Timothy* which he did not to *Titus*, by reason of false brethren crept in to spy their liberty: so that all things were lawful, not only which concerned common life, but also in ceremonies & the outward worship of God, in which (as one well noteth) the spiritual worship is shadowed, but not contained. But when experience had taught, that such liberty became dangerous to the Church & the commonwealth, being turned oftentimes into a licentious impiety or superstition, vnlesse it were bounded with some limits, the one sort aduenturing to do all things that seemed pleasing, and thereby reiecting the ceremonies as too great a burthen, being things not as pleasing to God, who will be worshipped in truth: the other strictly obseruing all ceremonies, as if the greatest holines & principall parts of Gods worship consisted in them: thus the one led to prophanenes, & the other to superstition, the two dangerous extreames of true religion. For which mischiefe necessitie hath onely found out this remedy, to moderate this liberty that it neither erre on the right hand nor the left, that it neycome short nor go beyond a meane; therefore the Apostle saith all things are lawful for me, but all things profit not, all things are lawful, but all things are not expedient, wherein he toucheth the extremities at both hands. Now then the means to keep our liberty, that it neither

be too much, nor too little are of two sorts: general, & speciall: the general is charity the principal direction of mans life. For whatsoeuer we desire to do or omit (being in it selfe indifferēt) charity must consider how farre to proceed without offence: for why should our liberty (saith *S. Paul*) be condēned of another mans conscience? & therefore in this case we are rather to depart from that liberty we haue, then to be offensive to those who are more weak, & so giue occasion for thē to speak euil of vs, & of that which was left free: for charity wil- leth vs in these things to respect others more then our selues, & rather to omit that which is lawful for vs, thē to do that which is hurtfull for them: the other rule to limit indifferēt things is speciall: which is not so distin- guisht from the other, as if it were without charity, but that charity which ought to be in all, is here directed in a speciall maner: for howsoeuer charity so extendeth it selfe that it may serue to all parts of our life, as though we need not to be directed by any other law, yet be- cause al men are not so wel sighted perfectly to discern what is expedient at all times, & for that the offices of charity are sometimes changed, (for times & occasions may fall out, that things iust & to be done, may be clean contrary) therefore there is required an experienced and mature iudgment to determine what is fit, least whilst we labour to profit we iniury the Church & the com- monwealth, in which are contained the charities of all. God therefore respecting mans weaknes hath ap- pointed magistrates & Gouvernours in both, to serue as eyes to guide & direct what is fit to be done, & to this end to make lawes concerning indifferent things, that so the whole body may be governed with *comelines, order, and edification*. This no man can denie, but such as desire to be exempted from all lawes; For executi- on wherof God hath appoynted Magistrates to be his

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Rom. 13
Heb. 13

Ministers to whom we must be subiect, not for feare but for conscience; obeying also our spirituall rulers, for they watch ouer vs to giue account vnto God for our soules. And therefore no man can denie, but that in things of this nature, all men are to be gouerned by their lawes; which whilest they are in force, commanding or forbidding binde the conscience as the Decalogue doth. Herein if any would seeme to see more then those that doe make lawes (a thing not likely seeing the most, and the wisest, and the best experienced are assembled to that end) we cannot think it warrantable to be so presumptuous, nor expedient to dispute (but in place of counsell) of the equitie of lawes when they are once established: this moderation if all men had obserued, doubtlesse long since this Church had beene blessed with a happie peace. But if any man be perswaded that the ceremonies inioyned are not of this nature, it is but an opinion lately sprung vp, whereunto the necessitie of obedience in indifferent things hath compelled them to flie, and it satisfieth vs (though it cannot then) that with all antiquitie, and the Church we do thinke otherwise: God grant vs all in due time truly to thinke and to speake the same things. Farewell.





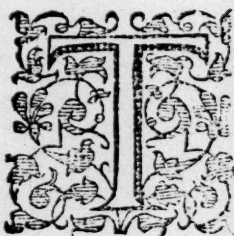
TO THE KINGS
MOST EXCELLENT
Maiestie, *James* by the grace of God
King of Great Britaine, Fraunce
and Ireland, defender of the Faith, and in all
causes, and ouer all persons supream
Gouernour.

‘APOLOGY.’



MOST dread and grations Soue-
raigne, when IOSEPHS cup was ^{Gen 44.16.}
found in BENIAMINS sacke, IVD-
DAH (assured of the fact, ignorant
of the meanes) fals to confession of a
falt vnexcusable, and yet there was
no fault. To subscribe, and to deny to
subscribe to the same articles, ap-
peares so manifest a fault, either of inconstancie, or vnho-
nesty, as were I not priuie to a iust reason of both, I should
say with IVD AH, What shall I say vnto my Lord? What can
I speake? How can I iustifie my selfe? God hath found out
the wickednesse of thy Seruant.

ANSWER.



O euery reasonable Spirit, the fountaine of all goodnesse, hath giuen a twofold power, *Reason* and *Affection*. The one, whereby wee discern, the other, whereby wee loue: the one leading man vnto Truth, the other vnto Vertue. From the one, are deriued right Counsels; from the other, vp-right affections. Mans felicity in his creation being this, that both had abilitie constantly to worke the owners happinesse, if the owner had beene willing to haue kept his affections, humbly obedient to the commandements of *his owne reason*. But suffering himselfe to fall from this gouernment, hee hath found his affection a false Counsellour; dissentions and oppositions cunningly suggested, being the continuall conflict euen betwixt those two nearest, whose first loue was *Union*, and the bond *Peace*: since which time, man, whilst he erreth (pursuing with eagrenesse, what *affections* desire, rather then *Reason* doth approue) hee laboureth euen by contradicting himselfe, because he doth not loue what he ought in reason: to finde out reason for himselfe, for that which hee doth loue. And seeing, where the Intentions are right, our weaknesse doth not euer performe what it ought: by reason, Infirmitie doth accompany al the faculties of mans soule, wee neither vnderstand rightly what is truth, nor (ha-
uing beene deceiued through the strength of some
weake

weake affections) are easily perswaded to confesse our error; for *Trueth* and *Vertue*, by creation, being mans scope, that which hee wanteth abilitie to attaine, yet therein hee is not easily perswaded to acknowledge that hee doth faile. For, that which was at first his *duty*, cannot but bee his *desire* still; shame driuing him to make excuses, which may cause him in the opinions of some men (though not to be) yet to seeme righteous. From hence haue proceeded defences, and Apologies, both tending to this end, to shewe that wee desire *approbation* in all wee doe; or that our error (wherein wee faile) might bee thought lesse. This account, as wee *strive* to render vnto all that either see faults, or surmise folly in the actions committed by vs, so especially to those, to whome wee owe most duty, both because *such* (discerning our follies) must prize vs at a lower rate; and their examples are vsually the Rules of all others iudgements. The ground of this second corruption worse then the first, is only an *Inordinate selfe Loue*; a sin, as euer neere in affinity to mans nature, so especially foretold to be (in a manner) peculiar to these last times: *Wherein men shall be louers of their owne selves, couetous, boasters, proud, cursed speakers, disobedient to Parents, vnthankful, vnholie, many other faults do accompany these, but the Apostles conclusion is, that they haue a shew of godlines, but haue denied the power thereof; of whom he giueth this caueat, turn away from such.* But *S. Austin*, a man far beyond all that euer were before him, or it all (in all likelihood) follow after him, both for humane & diuine learning (those being excepted that were inspired) gained more honor vnto himselfe, & gaue a better example vnto the Church, in that small worke of his

*Nihil est facilius
quam non solum
se dicere, sed etiam
opinari verum
inuenisse de re.
credendi. Cap. 1.
Animaduertit
plus in res illas
aliis desertis
cepro se esse quā
in suis probandis
firmos et certos
manere.*

Recantations, then in all the rest of those admirable monuments that hee left behinde him. Hee knewe well there was nothing more easie then not *only to say, but to thinke that they haue founde the truth.* The strongest externall motion which caused him to forsake the Manichies, was that he perceiued them to be *more cunning and eloquent to confute others, then sound or certaine to defend their owne.* If this moderation could in humilitie haue possessed some (otherwise profitable Instruments in this Church) then should neither their *second* excuses haue beene worfe then their *first* faults, nor our labour in answering haue beene required at this time. To subscribe vnto the orders of the Church of England, and not long after to refuse (as a thing vnlawfull) to subscribe vnto the same orders, must imply (vnlesse it bee well excused) *unhonesty, Inconstancie*, or both; seeing it is not like the cuppe in the sack of BENIAMIN, which IYDAH confesseth a fault; their difference being this; that, in the one, the fact was not done by him that was thought guiltie, and confessed by him that was not: and in the other, certainly done by him that cannot but confesse the fact, and yet excused to bee no fault; so that the summe of this whole defence, is; *Whether a man subscribing to the orders and constitutions of the Church of England foure times, may afterward haue reasons to deny a subscription or obedience vnto them.* In all reason, it must require some sufficient disunction, that contradictories should both bee, and both bee warranted to bee lawfull. Let vs then heare him speake for himselfe.

A P O L O G Y.

B¹*ut if it may appeare that the compasse of our Churches Intention (to which my former subscription made reference) be eyther varied by some degrees toward the Antartique, or newly discovered to be other then I conceived it, I may be censured for former blindnesse, in not seeing, but not of falshoode, then, or now.*

A N S W E R.

I*f it may appeare, the Intention of the Church euer since the beginning of our late Maiesties Raigne, of most blessed and happie memory, euen vntill this present, to haue beene both for the Doctrine and ceremonies all one, and in both as neere as was possible proportioned to the state of both, in the daies of King Edward the sixt: it must needes bee in all reason some vncharitable collection, to pretend a difference, where there is none; or some sodaine alteration eyther in iudgement or affection, to doe and to denie the same things, where there is no difference: nay, it must needs be an vnexcusable indiscretion to lay the fault of our owne lightnes vpon the variation or declination of our doctrine, and ceremonies, from that they were; as if we ment eyther to conceale vnthankfully the greatest benefit from God bestowed vpon this land (namely the zealous continuance vnder a new Prince of the olde auncient, and true Religion amongst vs) or to lay an Imputation of some declining vpon his gouernement, whose princely care zealously*

indemoured, that there might be none. Nay, who (wee may truly say, neyther can wee conceale it without great ingratitude) hath laboured more to rectifie the Church from the supposed blemishes, wherewith she was thought stayned, and to giue a more full satisfaction by conference to the most zealous, and the best learned of the aduerse part, then anie Prince in any Kingdome or age euer did before him; and therefore recall that error which is the foundation of your defence following, and say not, *that the intention of the Church is eyther varied by some degrees towards the Antartique*, Or newly discovered to bee other then you conceiued it, vnlesse you confesse your conceite to haue beene farre otherwise then was fitte for one of your calling or iudgement: feare not ingeniously to confesse, *that the intention of the Church in vrging these Ceremonies is, and hath bene euer the same*: And that your selfe haue approved: that which now you are afraid vpon some reasons, which to you in particular might seeme good: It must be a great fault rather to make the whole Church vncorrupt, then one man.

APOLGY.

M*Y most humble suite vnto your grations Maestie, is, euen in the bowels of IESVS CHRIST, that you would vouchsafe to read a rude and long (but plaine and vpright) narration of my proceedings past, and present, and motives to both, which hauing too sozainly prepared to giue up with my ministerie and lining into the hands*

of my ordinarie, and not hauing time to cast into another mould or fayrer hand, I make bolde vpon my knees to present (as my account) vnto your sacred Maiestie.

ANSWER.

THat Princely Maiestie which gouerneth these kingdomes, hath most comfortably to vs that now liue, and most incredibly to those that shal liue hereafter, accepted, perused, and (if there were cause) allowed the seuerall petitions of those that any way desired releefe from him: and I doubt not, but hee hath perused this defence, which his Gracious clemencie would haue in his accustomed manner both excused and pardoned for the length, rudenesse, or the not being cast into a fayrer mould (as you tearme it) had not both the fountaine (from whence it came) beene thought to be worse troubled then the hand that wrote it, and the vnquiet example, daungerous now in the setting of the Churches euerlasting peace. It must needes bee a fault (as Saint *Austin* saith) *To regard whom you serue*, and to contemne him to whom your seruice is due. Peraduenture in the one you respect some lesser circumstances, which time may informe you are not of that nature as you thinke: but in the other you apparantly decline euery from that obedience which is due, the first being no vertue, and the latter an intollerable sinne. But I would willingly excuse all with as much charity as the cause will suffer, seeing as Saint *Austin* speaketh: If your fellowes

would

Maiores enim causas criminis est videre cui seruias & contemneret cui debeas seruitutem. Aust. de Altitat. Eccl. & Sinag.

Si mihi per alios reprobos concederetur

*scismaticos vos li-
berius quam he-
reticos dicerem.
cont. Cres. lib. 2.
cap. 7.*

*Hec omnia sicut
leguntur, predi-
cta. ita cernitur,
impleta, Aug.
Epist. 3. volos.*

would giue me leaue, I would more willingly call you Scismatickes then Heretikes. So doubtlesse, if the indirect proceedings of a number in this cause, had not manifestly discovered some other sinister endes, then are pretended by you, it might be thought a weak Conscience, and strong Zeale in some one, which now doubtlesse will be iudged an intollerable, ambitious, disobedient, and vsufferable fellow of a great number: and surely all these things as Saint *Austin* speaketh in another case, as they are *read, foretold*, so now, they are *seene, fulfilled*.

APOLOGY.

IF suspicion grow that I haue studied better defences of the Booke to iustifie my former subscription, then I saw before hand: I can cleare that by many witnesses; If on the contrarie, that I now seeke quarrels against it (causelssly). I call God to witnesse that I meane it not, my reasons following, that I doe it not: and to say truth, upon what reason could I doe it? Is it a pleasure to be in the disgrace of the time, especially of your Maiesstie, whose fauours I doe esteeme as your person next vnto God?

ANSWER.

IN the proportionable proceedings that reason maketh, it were fit first to studie what we do defend, and after, if need be better to studie to make our defences better; that you haue not followed this course, neede not to be cleared by many witnesses, seeing it appeareth that you could not haue wanted better defences,
if

if you had beene willing; and being not willing, you haue taken exceptions vnto that which you should defend. But the morall wiseman telleth vs, *that true wisdom is euer to will the same*: for doubtlesse nothing can euer please but that which is right. But experience proueth that when a feruency (as they call it) of zeale hath throwne man headlong into dangerous oppositions against the Church, they are vsually more obstinate in that error (oftentimes vpon no other ground, but onely to seeme constant) whereas imbracing a truth, and subscribing vnto it eyther vpon *discontentment, vanitie, inconstancie*, or the ordinarie vse and custome of mans life, sodainly they slide and fall from the opinions which they held before: mortall iudgements euen in the best varying daily, and mans life for the most part being ruled by custome. But Saint Bernard giueth a good direction, *In this case the path is straight, if Iustice seeke it, wisdom finde it, courage maintaine it, and Temperance possesse it*: that so there may be *uprightnesse in the affection, wisdom in the understanding, fortitude in effect, Temperance in vse*. For although as the same father saith, a good intention cannot excuse an euill fact, yet an euill intention is sufficient to condemn a fact otherwise good. Neither will it be much auailable to search out with what intention things are done, which manifestly appeare to be euill, in that they are done: And doubtlesse voluntarily to seeke quarrels against that which before vnder our handes we haue approued, is not so much an instabilitie of minde (the common infirmitie of mankinde) as a malicious follie bringing little aduantage vnto those that doe it, but I will not suspect so vncharitably of

Seneca Sapientia est semper idem velle.

Non potest idem placere nisi rectum.

Variatur quotidie iudicium, et in contrarium vertitur, ac plerisque agitur vitia per usum, Seneca.

Bonus Circulus est, si Iustitia querit, prudentia inuenit, fortitudo veridicat, temperantia possidet, et sic iusticia in affectu, prudentia in intellectu, fortitudo in effectu, Temperantia in usu.

Ber. de confide. No man can do euill with a good conscience. Hooker.

you, whose wisdom and conscience I hope to be much better, then, that without great reason you would incur the disgrace of so happy a time, or procure the displeasure of so good a Prince; which being considered, doubtlesse the reasons are great, that have made you adventure for to hazard both. And I am fully perswaded that few men (not altogether carelesse of the Churches peace) would so easily debarre themselves from the manifold happiness of these times, or so usually runne into the Iust deserued displeasure of the best King, and most religious that euer this Ilande had, if verie great, verie waightie, verie apparant, and vnanswerable reasons did not mooue them to it.

APOLGY.

IS it nothing to loose all my lining? to behold the daily miserie of a wife and tenne deare children, besides the feeling of my owne? If this were nothing, it will be something to loose the life of my life, the use of my poore ministerie, and to see the flockes (at least for a time) eyther without shepheardes, or vnder such as cannot sodainly know how to handle the sheepe: would God your Maiestie would beleue of vs, that the onely feare of Gods displeasure hazard vs vpon your Maiesties, whom if wee did not feare lesse then God, neyther should wee long feare so much as we ought.

ANSWER

ANSWER.

IT seemeth you haue well considered the manifold daungers which are like to follow, but not so carefully indeuoured that you may auoide them, the miseries of a wife and tenne children (which doubtlesse in you is intollerable crueltie not to pittie) are amongst the greatest calamities, and the heauiest of this life, and not to provide for them when wee can, is to *denie the faith, and to be worse* 1. Tim. 5. 8. *then Infidels*. What is it then to pull this miserie vpon them? Heere into adde that which is (*as you call it*) *the life of your life, the use of your poore ministerie to the hazard of your flocke*: must it not bee some grieuous transgression, a sinne like the sinne of witchcraft that shall make you to aduenture all this? let me tell you (which peraduenture in particular your owne experience hath not found) a number haue little esteemed eyther of the losse of liuing, of the miserie of wife and children, of their separation from their flockes: First, because an opinion of persecution for their zeale to reformation of the superstitions of the Church, hath found such liberall contributions from the handes of many, that they haue made often aduantage of this losse, and returned richer from imprisonments, then when they were at libertie, nay, some haue affected with all diligence their owne persecution (as they call it) in this kinde, as the shortest and easiest way to *purchase*, and to become rich; as for their flockes if their zeale had beene such as

they pretend to the saluation of their soules, to how many thinges (not vnreconcylably euill) would they haue yeilded, rather then haue brought them to so great a daunger? yet giue me leaue without offence to tell you that the happinesse of your flockes depend not euier vpon such teachers, neyther will the losse altogether bee so great as they peradventure imagin, but howsoeuer, vndoubtedly the Church hath little reason to value their labours at any great price, who haue not yet learned to bee obedient to her voyce. But as the sore of disobedience groweth to an vlcer out of the swelling of pride, as H v c o noteth, so there are three means (sayth he) onely, left for the cure of it, *playster*, *oyntment*, *launcing*: the first hee calleth *example*, the second *exhortation*, the third, *correction*. When the two first fayle, then the last must bee vsed. It may bee thought (perhappes) seueritie to practise so sharpe censures vpon the ministers of the Church, who doe all that they doe vpon a good grounde, but vwhat if no other meanes will serue to cure the great swelling of this Church? haue not playsters, oyntmentes, milder medicines beene practised? And yet are not the swellinges as great still? The knife onely remaines to launce them. I exhort not to crueltie, but defend those who are more grieued to punish with depriuation, and such like, then those that suffer it: and I am heartily sorie that some (otherwise) men vertuous, and profitable to the Church, shoulde fall into these opinions with so strong an opposition, as if God and the King did commaund two contrarie things, I confesse my selfe the vnabest of many thousandes

in this Church to vndertake the defence of the proceedings of so vertuous and wise a prince, of so graue and so learned a Clergie (none of all which I protest, would I flatter in a knowne error, to gaine the greatest reputation vpon Earth;) yet when I see that in these conflictes they make God and the King contrarie; as if the feare of Gods displeasure did hazard them vpon his Maiesties: I cannot but tell them, that their zeale doth want knowledge; and that obedience is better then the sacrifice of fooles.

APOLOGY.

IT may be, we are misled in opinion: (thanked be God, it is not heresie) but, hee that once will goe against the vnkowne error of his Conscience, will at last haue no conscience to goe against knowne error. The Conscience soyled, is like a distemperate Locke, that no Key will open.

ANSWER.

IF you had opinion that you were misled, though it were in opinion and not heresie; yet wisdom and Religion ought both to moue you to hasten to that truth, from whence, whilst you differ, although your doctrine be all one with the Church of England, yet neither can you liue with that ioy in your owne soule, whilst you are at variance (though for Ceremonies) with those that doe rule ouer you; neither can the Church inioy so good vse of your labours, whilst you are not carefull to preserue the vnitie of the Spirit in the *Ephc 4.3.* bond of peace. False opinions concerning the govern-

ment of the Church, doubtlesse are not equall, yea, dangerous to those Heresies that are against the Faith; yet seeing the least error cannot bee maintained, but by broaching newe, wisdom will counsell vs to hasten in humility to rest and repose our selues in the iudgement of the Church. But where the conscience either thinketh it vnlawfull (out of her owne knowledge so supposed) or feareth it not to bee lawfull, out of the timorous care arising from her owne weaknesse) there wee can easily bee content to expect them with much patience, if their humility will giue them leaue to learne; and rather to doe what they ought not, vntill they bee resolved, then to doe what they should, being not resolved. Because (as you say) *He that once will goe against the unknowne error of his Conscience, will at last haue no Conscience to goe against knowne error.* But, seeing al men vnderstand not aright what that is which they alledge for themselves, when they say, *the'r Conscience:* wee are willing to set downe what we haue elswhere noted, that the simplest may not bee deceived with pretence of Conscience.

There is naturally ingrafted in the heart of man that light of Nature, which can neuer bee put out, that telleth him, that no euill is to bee done. Now, Reason, according to the knowledge that it hath (which in some is more, and in some lesse) deliuereth his Iudgement of particulers, that they are good or euill; from whence the conclusion followeth, they are to bee done being good, and not to bee done being euill, and this is our Conscience, which is nothing els, but *an application of our knowledge to a particuler Act.*

In the modest
examination.
Cap. 7 pag. 84.

*Conscientia est
applicatio notitiae
nostre ad actum
particularem. A.
quinus 22. dist.
24. Art. 4.*

Act. This application is made in a threefold maner, as,

1 First, to consider whether such a thing bee done or not done, and surely in this, our Consciences can best tell the actions and intention of those things, which are done by vs. *Give not thy heart* (saith SALOMON) *to all the wordes that men speake, least thou doe heare thy seruant cursing thee, for oftentimes thy heart knoweth that thou likewise hast cursed others.* Ecc1.7.23.24.

2 The second *Application* is, when wee Iudge of the fact which is done, whether it bee well or euill, the measure of our knowledge in this, making vs mistake, as euill for good: so that, sometimes to be euill, which indeede is good.

3 The third is, that this or that is to bee done, or to bee left vndoone.

In this first, it is a witnesse which will not lye: In the second, it may accuse, but not absolutely excuse: In the last, it may binde (though it want strength) in this respect onely, that wee are weake. For those newe cordes (and such are newe opinions) which were not able to holde SAMPSON, may easily holde him fast, that is by many degrees weaker then SAMPSON was. The first of these respecteth the time past; the second, the time present; the third, for the *well* or *euill doing*, the *hauing* or *suffering*, the *ioy* or *torment* that is to come. As, if hee that had made *time* the preciouslest circumstance of all our actions, had set our Conscience, as the seuerer and diligent watchman of all our times. Iud.16.9.

Now, hauing set down the vse of conscience, the next

10. 16. 2.

consideration is of the errors of it. These are two, a false Assumption, and a false application. In the first, wee take those things to bee good and true, which indeede, directly are euill and false, (an error peraduenture, which may appeare hereafter to haue misled you in this point:) so those that put the Apostles to death, did thinke in that action, that they pleased God: for the time was come that our Sauieur foretold; *Whosoever killeth you, will thinke that hee doth Gods seruice.* In the second, a false application arising out of a true ground: because hee heareth that God is to bee loued aboue all things, therefore he thinketh it vnlawfull to loue any thing but God: these erre not alike, but the error of Conscience doth infect both. Neither ought a Conscience that thus erreth, to bynd, seeing the force and strength of Conscience is not built vpon himselfe, but vpon *some Precept, (seeming so to it selfe)* bring no good reason, but either because it is *commaunded*, or else *forbidden*. Against which, contrarily either to doe or to maintaine, is to foyle (as you say) the Conscience, and to make it like a distempered lock, that no key will open. But, let vs heare your selfe lay downe the grieuance, whereat your Conscience doth either truely repine, or in weakenesse stumble.

Apology.

IF the matters be looked on which be imposed (I now speake of the Ceremonies) they seeme light, but if their deriuation from Antichrist, they are hatefull; if the simple vse of them be considered, they are shadowes, but if the late abuse, which is hardly seuered from the things, they are Gyants.

If

If their nature bee weighed, they are indifferent, but if their use, not so; while the Papists insult, the zealous mourne, and both stumble at them, and both they that like, and they that like them not, cast vs (that haue not vsed them) out of their Consciences, as men ready to say Masse, rather then to loose our liuings, and the very boyes & girles laugh at our most graue and reuerend Ministers, whome before they looked on with feare.

ANSWER.

THat which troubleth your Conscience, seemeth to be the Ceremonies of this Church; *in show, light,* ^{Secunde intentions.} but such as haue their originall from Antichrist; *shadows,* but *Gyants;* in nature *indifferent,* but in use not so. We account Ceremonies in religion, if they be harmlesse, and tend to edification (such as are the Ceremonies of our Church) the second *Intentions* of the Law, *Intermediate meanes,* not to be dispised of a better and more religious seruice: for as to thinke that Ceremonies (without true & inward holinesse) could cleanse from sinnes, were to erre; and to bee Iewish and superstitious, so to account them of no use, were to bee meerey prophane. For both the *Iudiciall* and the *Ceremoniall* Lawe, being in a sort Morall (as the scholemen speake) the one in an order to our neighbours, the other, in an order to God; these haue no other allowance in Gods worship, but as they are vertuous furtherances of his honour. In the Ceremonies of the olde Lawe, there were three things to be obserued. First, that they were all ordained *for the expressing of the in-*

1. Sam. 15. 22.

Ios. 5.

1. Machab. 6. 7.

ward and morall worshippinge, to serue to true holinesse, Faith, Hope, and Charity, without which, all the rest were reiected (euen as a burden) by him that commāded them; saying, *I will haue mercy, but not sacrifice.* Secondly, if Ceremonies bee contrary to true holinesse, they were to bee omitted (for their end was to further deuotion and not to hinder it). In this respect they were dispensable, when either by the place or time, two violent circumstances of all our actions or for som Impediment they could not wel be vsed, this made, that euen Circumcision was omitted for those who were born in the desert; as being vnfit to moue Immediately after that wound, and beeing vncertaine to rest, seeing they must follow the fire & the cloud when they moued. Thus in persecution wee are content rather to exercise Religion without Ceremonies, then to want it; which in peace to neglect or contemne, must needes bee a great offence. Those times beeing fittest to serue G O D with greater reuerence and more holy solemnities which are compassed about with greater rest, and more happie blessings. Lastly, when Ceremonies are requisite to testifie our faith (as doubtlesse they are then when they are either vpon malice or through misvnderstanding oppugned) wee may not in conscience remit any part of them: for the refusing of such can be no small sinne, where the vsing is blessed with the crowne of Martyrdome. Now, if you can shoue that those which for long time haue beene retained in our Church (for wee haue not inuented new, but reserued the old, vsed in the Church before R O M E was Idolatrous) are *heauie burdens, deriued from Antichrist, Hatefull*.

fu^r Gyants, not Indifferent, but unlawfull in use, Scandals,
 and such like (which wee are sure neither you, nor the
 leardnedst in that cause, are able to proue) then wee
 shall thinke you haue much reason to refuse them, in
 regard of Conscience. All the actions of man are of
 three sorts; *good, euill, and indifferent*. If our Consci-
 ence say, that is to bee done which is naturally good,
 it is no errour: If it deny that to bee done which is e- *Eadem ratione*
 uill, it is no errour: For by the same reason euill is for *prohibentur ma-*
 bidden, which commaundeth good; but on the *la, qua precipi-*
 contrary, if it say that to bee done which is naturally *tur bona.*
 euill, or not to be done, which is good, it is doubtlesse a
 cōscience which doth err in both, likewise in indifferēt
 thing; (such as you say these are, if their nature bee
 waighed, but they are necessarie if the lawfull cōman-
 dement be added) to make, I say, such absolutely neces-
 sarie, where authority hath not determined, is doubtles
 a Conscience that doth much erre. *For euery will that*
disagreeth from reason, either true or false, directly sinneth: *Rom. 14.*
for, what soeuer is not of Faith is sinne; and yet euery thing
 which is done by the will giuing assent to reason is not
 voide of *Sin*; because that Ignorance, which is a fault,
 cannot possiblye make the action to be without fault.

Now, in things which naturally are indifferent
 (as these are) the Precept of the superiour doth binde *Aquinas in disp.*
 more then the Conscience of the inferiour can; *de ver. quest. 17.*
Art. 5.
 for the subiect hath the Commaundement of his
 lawfull superiour, whether King or Bishoppe for his
 warrant; and in things of *this nature*, his duetie is
 not to *examine*, but onely to performe what hee
 seeth commaunded. Wherein wee doubt not, but
 the Consideration is and will be greate of those,

who are in authoritie, what they doe commaund. The conscience that doth erre (though it bynd vntill it be reformed) ought notwithstanding to be reformed, because either *Ignorance, negligence, pryde, Inordinate affection, faintnes, perplexitie, or self loue* are the corrupt and originall causes of the errors of it; so that, if none of these haue ouerruled you (as I dare not condemne another mans seruant): but that knowledge with due consideration, hath directed you in that ye did, there is great reason to hearken to your excuse, and to regard you and others with much attention, whilst with reuerence and humility, you alledge *your Conscience*. In the meane time, for remedy against these errors, let them not disdain the Counsell which wise men haue found to be most safe. If it bee of ignorance, to say with LEHOSOPHAT; *Wee knowe not what to doe, but our eyes are toward thee.* If of negligence, to come without partiality or preiudice, as NICHODEMVS to CHRIST, to those that for knowledge are fit to teach vs. If of *Pride*, to submit our selues one to another, and especially to those that haue more learning, and doe rule ouer vs. For hee that praiseth himselfe, is not allowed, but hee whome the Lord praiseth. A singularity in this kinde hath bene the originall of most heresies in all ages, and not the least occasion of the troubles of these times: if from *Inordinate affection*, making that lawfull which wee haue a minde to doe, wee must hearken to Iudgement, and refuse our affections in this case: for iudgement turned into affection, doth all perish: If from faintnesse then onely to bee scrupulous and fearefull, when wee haue cause, least wee thinke it lawfull, because wee straine

2. Chro. 20. 12.

Ioh. 3.

2. Chr. 10. 13.

Perit omne Iudicium, cum res transit in affectionem. Senec.

straine a gnat to swallow a Camell. If of perplexitie,
 when a man is closed as it were betwixt two sinnes,
 where he is not able (though willing) to auoid both,
 that which will not make eyther to be lawfull will
 make one of them directly a lesse sinne; If of humili-
 tie (an errour sure of least danger), wee wish them
 onely to take heed of too much feare, for those exter-
 nal lets (as that men cast vs out of their conscience for
 vsing these things, supposing we are as ready whē time
 serueth to say Masse) we esteeme not the vanity of such
 mens coniectures, whose proper guiltines is the stron-
 gest motiue to thinke and to speake euill. Neyther do
 wee desire a place in their conscience, who cannot
 make a difference betwixt vsing of these, and saying
 of Masse, which things though eyther they cannot or
 list not to distinguish, yet we do, last of all, *that boyes
 and girles laugh at those for the vsing of these things whom
 before they looked on with feare*: It ought no more to be
 any motiue to a religious and graue man, then when
 Michol saw Dauid daunsing before the Arke, and dispi-
 sed him in her heart, saying in derision, *O how glorious
 was the King of Israell this day, which was vncovered to day
 in the eyes of the maydens of his seruants, as a foole vncon-
 reth himselfe*. But rather confidently let vs answer to
 Atheists, prophane and irreligious persons, children
 and ignorant people as he did. *It was before the Lord
 which chose me rather then thy father and all his house, and
 commaunded me to be ruler over the people of the Lord,
 euen ouer Israell, and therefore will I play before the
 Lord: and will yet be more vile then thus, and will bee
 low in my owne sight, and of the verie same mayd seruants
 which thou hast spoken off shall I bee had in honour*: So I
 doubt

2. Sam. 6. 16.
 vers. 20.

Or vaine man.

doubt not but euen those who by reason of the discontinued vse of these things, cyther sport themselves at vs, or thinke vs ready to intertaine popery in the highest measure, shall learne by these ornaments to be more religious, and in short time (euen of them) the ministers shall be had in farre greater honour.

Apology.

Let the Kings Maiestie please to remember how pardonably good men suffer in lighter things, and that our opinion is neither new nor uncounsailed for in as learned men as this age hath knowne, nor so concluded up in the ministers breasts as that the quenching of them, and the cause will prooue one worke. And if your Maiestie measure our desires and spirits by the scantling which you tooke of some in Scotland, God and time will surely cleare vs, and it will appeare that we affect not any popularity or parity in the Church of God, nor stand upon factions and partakings, and that a little of Abrahams indulgence to his inferiour would haue drawne a peace more speedie & safe then can be enforced. Your excellent Maiestie is perswaded first to draw all into conformitie, and then set upon popery with a compleat armie.

ANSWER.

IF the long and eager contentions of this Church had all proceeded from a pardonable difference in lighter things, the church of England might easely haue hoped for a peace, but had little cause to haue commended their Zeale, who were willing so vehemently
to

to dissent vpon small occasions, there is litle hope that wee should possesse any great portion of inheritance in Gods church who haue not learned in patience to possesse our owne soules. Saint *Chrysostome* maketh certain steps of this vertue (a vertue that none want which possesse charitye) for charitye is patient, it suffereth long, it is not puffed vp, it suffereth all things, It beleeueth all things, it hopeth all things, it indureth all things, the first stepe is not to offer wrong, the second, not to reuenge it vpon our equals; the third, not to returne the like, but to bee quiet: the fourth, to ascribe the desert of what we suffer to our selues: the fift, to yeeld our selues to him that doth euill: the sixt, not to hate him: the seauenth to loue him: the eight, to doe good to him: the last, to pray for him. Thus whatsoeuer wee suffer, shall bee a medicine, not a punishment. But haue you delt thus? may haue you not complained of persecution, whilst men in authoritie haue, with griefe of heart, but executed those lawes which were made for the Churches peace? haue you not sought boastingly to countenance your opinions, by as learned men (in your iudgement) as this age hath knowne? Let it not be a blemish to the Honorable memory of *M. Caluin*, *M. Beza*, *Pet. Martyr* or any other of that time & place, that they fauored the discipline that you hold, who doubtles, if they had liued in this Kingdom, & in these times, would haue thought otherwise. For the indulgence of *Abraham* to his interiour, which you desire, it is no example that superiours must ener yeeld: yet surely, if the gouernors of our Church, saue in these, the moderatiō of *Lot*, they wold lay with al meeknes & loue, which they haue said often, but with final

In Math. 5.

1. Cor. 13. 4.

Medicina non
parua. Auß.

Gen. 23. 8.

Let there be no strife betweene you and vs, neither between your hear-dmen and our hear-dmen, for we are brethren.

And for the difference which you desire should be made betwixt you and some of Scotland, I doubt not but his excellent Maiestie, who in this (as an Angell of God) is able to discern the beginnings, the proceedings, and the end of these fancies, which though they be not alike violent in all, yet they euer serue to this end that vniformitie and order may cease, and priuate singularities (dangerous in Gods seruice) may take place, and all to this end fondly to please them, whose intentions are vnhalloved, and their desires endlesse; for if an ouerflowing mercy (which were nothing else but a mercilesse crueltie) would frame it selfe to yeild vnto all things that you all desire, would you not after this yet desire more? Doubtlesse the inconsistency of these men (so often varying both in Doctrine and Discipline, allowing what immediatly they mislike, subscribing to what they disprooue) hath laide from the mouth of our aduersaries those blemishes vpon this Church, as if *uncertaintie* and *error* were the onely supporters of our truth, whereas if seueritie of lawes had wrought a generall vniformitie in this Church, might wee not with ioynt handes haue encountered our aduersaries with a compleat armie: who in the meane time looking with pleasure vpon the violence of some amongst vs, are readie to afford coales and breath vnto that fire, wherein without carefull prouidence our Church of necessitie must needs perish.

APOLOGY.

IT is a probable course, but if it be suggested to your Ma-
iestie out of any mans heart but your owne, let me beseech
you to consider if it may not be at least in sequell like the ad-
uise of *Hushay* to *Abfolon*, which first ouerthrowing the
good counsell of *Achitophell* did afterward overthrow the
verie intentions which it seemed to support.

ANSWER.

IT seemeth things suggested to Princes from others,
though the same be not the same, as when they
come from themselves, the vsual euill custome of these
times is for all men to sit in counsaile vpon the actions
of Princes: thus doe we direct their handes, their
eares, their tongues, and what we cannot out of our
weaknesse comprehend, that we interpret boldly and
falsely according to our owne fancies: if first all means
be vsed to procure a peace by a generall conformitie
amongst those, whom neither lawes nor religion haue
made different; and after that to proceed against those
which more earnestly and dangerously dissent from
vs, can it beare any interpretation of such euill? And
if euill, how can it be compared to the counsell of
Hushay which doubtlesse was from God to ouerthrow
the dangerous and irreligious counsell that *Achitophel*
gane? there cannot be in my opinion a greater com-
mendation to this aduise, then that it should be like
the counsaile of *Hushay*, whome God stirred vp to re-
leue *Dauid*, let others affect vnto themselves the
E commendation

2 Sam 17,

2. Sam. 17. 14.

Commendation and end that *Achitophell* had, but God grant vnto the King now. & euer, both for the Church and Commonweale, such as *Hushay* was. For doubtlesse the Counsell of *Hushay* the *Archite*, is better then the Counsell of *Achitophell*.

APOLGY.

Gue me leaue once to sweare vnto your Maiesty by the God of Gods, that neuer any thing in my memory more greued the subiects, then the present course against the Ministers: nothing (in my opinion) would gratifie them more then the contrary, which (if God please) I could wish deriued immediatly from your noble brest, that your highnesse might receiue this sole honour and thanks for such a fauour and refresh the affections of your most louing and loyall subiectes.

ANSWER.

Psa. 21. 3.

1 King. 5. 7.

I doe easily thinke that it may be farre otherwise then you sweare, if you mean by *Subiectes*, either the *most*, or the *wisest*, or the *most Religious* in this Land. Who vndoubtedly haue receiued farre greater grieve at the death of our late Soueraigne, when mercy looking vpon the misery of this Land preuented our grations King with the blessings of goodnesse, and set a crown of pure golde vpon his head, so that the Nations that are round about vs, may say, as *Hiram* when hee heard the words of *Salomon*; *Blessed be the Lord this day, which hath giuen vnto DAVID a wise Son ouer this mighty people,* vnto *Queene ELIZABETH* an heire of her owne house and linage full of religion, wisdome and understanding. As
also

also their iust sorrow for that mourning and desolation through all our Kingdome, when the most part was stricken with a plague, like the tenth plague of *Aegypt*, when there were few houses, wherein there were not some dead. When the mutuall comfort offriends was denied, the hearing of Gods word was as much as the hazard of mans life, these surely were greater griefs in your memorye then that for which you sweare: but besides, I see not how it can come within the compasse of your knowledge, *that neuer any thing more grieued the Subiectes, then the present course against the Ministers.* The reliefe whereof, would bee so farre from gratifying any that were wise, vertuous, or experienced in the troubles of these times. (vnlesse some fewe ingaged in the same tempest) as that it would threaten danger to the Prince, prophaneesse to the Land, Barbarisme to learning, confusion to all states, and (without an infinite mercie) vtter ruine and desolation both to the Church and the commonwealth. We take not vpon vs to aduise his excellent Maiestie; but power out our prayers, that al blessings, by his loue to the Church may in his daies bee powred vpon his childrens children, and that peace may be vpon Israell.

APOLOGY.

Vhat can I say more? the Lord God, the God that hath made your Maiestie so great a King, inspire your heart with his owne Counsell in these things, and giue vs grace and wisdom to obey and suffer, as we ought.

ANSWER.

TO this with the plentiful addition of all graces, the whole Church of great *Brittain* lying prostrate at his Maiesties feet doth say, *Amen. Amen.*

APOLOGY.

And for my selfe if your Maiesty wil pardon this boldnes, and grant me to liue yet vnder your protection, though in a priuate life, and free me in your thoughts from the blot of dishonestie, I shall promise in the word of a Christian by all meanes to studie the peace of the Church, and to poure out my soule in daily prayers for your excellent Maiestie, and all your blessed posteritie, that God may continue these kingdoms vnder your Highnesse, and yours till Christ shall come and end all in one.


Your Maiesties Lóyall and humble
vassall,

Iohn Burges.

ANSWER.


IF this resolution continue, you need not doubt but to finde mercy, but wisdom would consult whether it be lawfull first to disobey, and then to forsake your calling, and liue a priuate life: it were lamentable that the state of our Church were such, as that men to auoid the seuerity of her superstitious laws had no other safetie for their conscience, but to forsake their functions, we know better of her, and we will hope better things of you, then you should thinke or write thus.

CERTAINE



CERTAIN E REA-
SONS, BY VVAY OF AN
Apology, deliuered to the Right
Reuerend Father in God, the Lord Bi-
shoppe of LINCOLNE, by IOHN
BVRGES. Wherein hee laboureth to proue, that ha-
uing heretofore subscribed foure tymes, and now
refusing to subscribe (as a thing vnlaw-
full) that he hath (notwithstan-
ding) done lawfully
in both.

¶ The Preface of the APOLOGY.



RIGHT *Reuerend Father in God,*
according to my promise made vnto
your Lordshippe, at our conuention,
before you on the third of October,
and since by Letters, I now present
vnto you my determinate answer,
and therein my refusall of such sub-
scription, as your Lordshippe and the
late Canons doe require. And because it will seeme strange
that

that I should now stick at subscription; who have already
 foure times subscribed, I crane leaue to performe vnto your
 Lordshipe a true and sincere report of what I have yeelded
 vnto, as of what I now refuse, and the reasons of both. And
 because there goe many rumers and some copies, and both
 (perhaps) false of my late subscriptions. I pray leaue to set
 downe those very words, which required (as from the King)
 I sent by maister Deane of the Chappell vnto his excellent
 Maiestie; and the report of that which I afterward perfor-
 med before my Lord of London.

The now most
 reuerend L.
 Archbishopp
 his grace of
 Canterberrie.

ANSWER.



Here is little hope in the sequell
 of this Apology to find that sub-
 mission and humility, which were
 requisite in the Ministers of
 Christ, when one of inferiour
 place dare aduenture to make a
 determinate answer of refusal to
 subscribe, having notwithstanding
 before subscribed, and yet maintaineth that he is
 lawfully warranted to do both; doubtlesse if it had
 but beene the obedience to a private bishoppe in his
 own Dyoces, ought we not rather to have yeelded thē
 either to haue incurred the suspicion of cōtempt, or to
 haue hazarded by suspension, the vse of our ministry?
 But when by your confession it was that Subscription
 which his Lordship and the Canons did both require
 you giue a singuler testimonie of his Lordshippes E-
 piscopall vigilancie, and withall, runne into suspicion
 of singuler contempt, vnlesse, your reasons being exa-
 mined,

mined, do prooue good: for except the inferiour Clergy be obedient to the Bishoppe, and the *Bishoppes to the Metropolitane*, there would bee (saith S. Hierome) *as many Scismes as Priests.*

*Tot essent scisma-
ta quot sacerdo-
tes. Hiero. contr.
Lucif.*

And one of the most modest and most learned that seemeth to fauour the cause of discipline maketh it a principall poynt of the ecclesiasticall gouernment; *that the Inferior clergy in things honest be obedient to the Bishop, and the Bishoppe to the metropolitane*, so that you not onely refusing obedience in this vnto the Bishoppe but violating those canons wherevnto in ther intendiment you gaue consent, & which doubtles being so lawfully authorised was the whole church of England by representation, you had need to afford good reasons of this refusall or else to account this refusal a great sin, which the rather I doubt not but your wisdome will be carefull to avoyde as being not onely to render an account of your owne obedience but to do it being required by so humble, so learned, so vertuous a King, who in the midst of the greatest affaires of his realme vouchsafeth in his vsuall and extraordinarye loue to his cleargie, to respect you and to require your answere by their message who if they had spoken in their own names, deserued verie much to haue bene reuerenced by yow.

*Et peculiariter
promitterent o-
bedientiam, in
rebus honestis suis
Episcopus et Episc-
copi Metropolitano.
Zach. de Relig.
Cap. 25. Sect. 38.
Canon. 140.*

Apology.

M*Y Answere to his Maiesties demands, touching the discipline, Ceremonies, and Subscription. I doe thinke and beleue, touching the gouernment of the Church by Bishopps, as with vs in England, or by ruling Elders, as in other Churches of God, that neither of them was prescribed by the*

Apostles of Christ; neither of them is repugnant to the word of God, but may well and profitably bee used, if more fault bee not in the persons, then in the callings themselves.

2 Secondly, I doe hold and am perswaded of the Crosse and Surplesse, that as our Church useth them, they bee not unlawfull, though in some men and places, so in expedient, as that (I thinke) no mans ministry likely to do so much good, as some mens sodaine use of them might doe hurt.

I prayed the
Deane to In-
terpret my self
for one of those
vnto his Maie-
stie.

3 Thirdly, for the subscription to the Articles of 62. as the Law requireth it, and to his Maiesties Supremacie, I approue it without any exception or qualification. And touching the third Article, about the booke of Common Prayer, and booke of Ordination, doe holde, that howsoeuer they haue some things in them, which cannot simply bee allowed, as false translations, &c. Yet, considered in the purpose, and intention of the Church of England. and reduced to the propositions it publickly professeth, they containe nothing contrarie to the word of God, and in witnesse that this is my vnfained Iudgement in the premises, I haue set to my name this second of Iuly 1604. and will be alwaies ready to professe at his Maiesties command.

ANSWER.

I doubt not, but you haue well examined what you haue here set downe, and wise men in cases of this moment, deale not like vnwise builders, but cast their account before hand. Wee heare your opinion, which it pleaseth you to call your vnfained Iudgment, concerning Discipline, Ceremonies; and Subscription, matters oftentimes handled before, as be also the most things set downe by you, wherein we must craue pardon

my vnfeyned
Iudgment.

don, if we alledge our owne words, euen in that which we haue been occasioned to answer in another Treatise; for wisdom telleth vs that it is necessarie to sowe againe after an euill harvest, seeing oftentimes that which perisheth by the barrennes of some bad ground, is abundantly restored in the fertility of some one year that followeth. In your first, concerning the gouernment of the Church (which you call discipline) neither is it vndetermined what was prescribed by the Apostles of Christ, nor what succession of Bishops was continued in all Churches, euen from their time, so that it must needes seeme strange, that the gouernment by Elders or by Bishoppes should in your opinion, be a thing so indifferent, as that neither beeing prescribed by the Apostles of Christ, neither of them repugnant to the word of God, may wel & profitably be both used. It seemeth strange to my vnderstanding, that after so many sharpe conflicts for the discipline of the Church, after such bitter inuestiues against the authority of Bishops; After so confident commendation of the gouernment by Elders maintained, as onely warrantable and inioyned out of Gods word; fancies wherewith ye haue filled the Church for this fifty yeares, that you should now confesse neither to be commaunded, neither to bee repugnant to Gods word. What meant the demonstration of discipline, and others, to indeauour to proue the gouernment by Elders not to bee the inuention of wise men, and not against the word of God, but to be the expresse commaundement (in euery particular) of GOD himselfe, accounting those to haue no Church (this being as essential as either the Word or Sacraments) where this is wanting: What meant the

*Post malum sege-
rem ferendum est,
saepe quicquid
perierat Infallicis
solisterelitate,
vnius anni resti-
tuit vbertas.
Senec.*

Tag. 51. 27. 74.
64.

*Quod descriptu-
ris sacris a vili-
ritatem non ha-
bet eadem facili-
tate contemnitur
qua probatur.*

Hier. in Mat. 26.

*Volusianus writ.
Anno 855.*

*Euseb. lib. 8. cap.
23.*

vehement commendations of this discipline, in a booke called the *Humble Motion*, that if this were established, God would blesse our victuals and satisfie our poore with bread, that he would cloath our Priests with health, and his Saints should shout for ioy, that it is best and surest for our state; that it would cut off contentions and suites of Law; that it would norish learning; that then there would bee vnity in the Church, that it would bee strength and victorie and many other benefits like these. Why haue they striven so earnestly for it, if it were not absolutely commaunded in Gods word, which seing you now denye, giue me leaue to tell you, we will henceforth be bolde with Saint *Hierom* (seing it wanteth this warrant) to reiect it with the same facility that it is alledged. And wee hope (seeing it is not commaunded in the Scripture) that they will for euer now cease to poyson the Church with such opinions, or to couer the policy of their first teachers, with the vnhalloved contentions of all after-times. But though you haue dealt so liberally with vs for the gouernment of Elders, yet we dare not doe so with you in the gouernment of Bishops. For, if *Clement* saide true (whome *Solidore* alledged to that end) that *Peter* in euery Prouince appointed one Archbishophe, whome all other Bishops in the same Prouince should obey, if the name of Archbishophe and Bishopp were not so vnusuall, that *Volusianus* was not afraid to say, that *Dynosius Areopagita* was by *S. Paule* made Archbishophe of *Athens*; or *Erasmus* to call *Titus* Archbishop of *Creete*, or *Eusebius* to giue the authority to *John* the Euāgelist, who suruiuing the rest, brought this benefit vnto the Church, that for cōsecrating

ting of Bishops, & other vses, he was the Archbishop
 or Metropolitan to the whole Church; for the Bishops Harel. 74.
 (as Epiphanius reasoneth) begot fathers in the Church,
 but the Presbiters (only) begot sons. If this was the per- Bilson.
 petual gouernment of the Church (as that thrise lear-
 ned & most reuerend Bishop hath proued) euen from
 the Apostlestime, we dare not say as you do, *that it hath*
but a tollerable allowance equall to Eld- rs, and that neither
being repugnant, the Church may lawfully imbrace either.

2 Concerning the second point, touching Ceremo-
 nies (you name only the *Crosse* and the *Surpise*) these
 you hold lawfull; for so (I thinke) you meane, when
 you say (*they be not unlawfull*) being vsed as our Church
 doth, but yet notwithstanding in some men & places so
 inexpedient, as that you thinke no mans Ministry
 likely to do so much good as some mens sodaine vse of
 them might doe hurt. Consider (I pray you) the sub-
 stance of these words, *the things are lawfull as our Church*
vseth them. What then? *inexpedient*, that is in respect 1. Cor. 12.
 of *some circumstances not conuenient to be vsed:* a discre- 1. Cor. 10. 23.
 tion attending vpon things indifferent by the Apostles
 aduice (all things are lawfull, but all things are not ex-
 pedient) euen then restraining the vse, when it is like
 that the vsage will doe much hurt. This hurt you set
 downe to be, *that no mans Ministry is likely to do so much*
good, as some mens sodaine vse of them might do hurt. Is this
 your determinate iudgement of these things delivered
 vnder your hand vnto the king? It is like (nay, doubtles
 it is more then like) for it is sure (otherwise most lamen-
 table were the cōdicion of this land) that the Ministry
 of some men shal be able to saue soules (for that Gos- Rom. 1.
 pel which we preach, is the power of god vnto saluatiō)

Ioh. 10. 29.

2. Cor. 1. 16.

*In quantum pos-
sumus proximorū
scandalum vita-
re debemus.*

*Si de veritate
scandalum oritur,
satius est ut illi-
us scandalum
nascitur, quam
veritas relinqua-
tur. Hiero. in
Math.*

now, what hurt can you thinke of, equall to this good, peradventure *the destruction of soules*, and doe you thinke in earnest, that this scandall will be the destruction of mens soules? Well, what are they? are they elect? then I am sure you will say they cannot fall; for Christ saith, *No man shall take them out of his hands*, are they otherwise giuen ouer to a reprobate sence? to such euen the Gospel it self is the sauor of death vnto death. I confesse, wee are to auoid scandall in what we may, but better it is, that that should arise, then betray the truth, and (peradventure) by conformity and obedience; your Ministry would receiue those blessings which now it wanteth.

But howsoever, seeing the number can neither bee many, the most part of our Land being better instructed vnder the long gouernment of the most vertuous Prince that euer England had, before it had her, nor the danger great, being but the Scandall of such, who are not willing to seeme weake, and therefore I suppose, wee neede not bee afraid to say contrarie to that which you affirme: that *many mens Ministerie is likely to doe more good then yours, or any mans sodaine vse of the Ceremonies can doe hurt.*

Anno 13. Gr.

3 The third thing, whereunto you answered, was *Subscription*, and in this, to some things without limitation, as to the Kings Supremacie, to others with, and in both, as the lawe requireth. It hath beene the vsual euasion of a great number, to pretend an obedience to the lawe, in subscribing, whilest (notwithstanding) they were not willing to subscribe, as the Lawe required. Surely there can be little hope of peace in the outward gouernmēt of that Church, where the leaders
of

of others are not willing or think it not lawfull, to be obedient, neither can there be any one act in the obseruation of all wise men more avayleable, and in reason more likelie to procure this then *Subscription*, which tyeth the tongue & hands from any way resisting those lawfull ordinances, that preserve peace, all other creatures observe that law which their maker appointed for them, *for he hath given them a law which shall not be broken*: This being the reproofe of man (saith Saint *Ambrose*) but most of all of vs of the Cleargie, who being the children of the Church, nay, fathers in Christ to beget others, are notwithstanding disobedient vnto those lawes which in great wisdom for her owne safety the Church hath made. It is dangerous when we say: *Surely we will walke after our owne imaginations, and doe every man after the stubbennes of his wicked heart.* 1st. 28. 1.

But wee finde in you a better show of conformity then in many others, who professing to subscribe to his Maiesties Supremacy without exception or qualification, cannot in reason but yeild obedience vnto the lawes which are all of them authorized from his mouth, & for the censure of the communiō Booke, notwithstanding you thinke something to bee faultie in it, yet (wee desire you to remember it) *considered in the intention of the Church of England, and reduced to the propositions which it publikely professeth, it containeth nothing contrarie to the word of God.* This then being your approbation vnder your hand, doe you not think it lawfull to allow by subscription what you think lawfull? The truth of those things whereunto you haue beene required to subscribe, hath forced a confession of their lawfulness, euen from the mouthes

Psal. 148. 6.

In Hexamer.

Subscription being a kind of oath, I doubt whether private men haue power to make their own limitation.

of her greatest aduersaries, and yet for all this, because they would be to others examples of disobedience, they haue refused to subscribe, to thrust others of lesse learning & greater moderation into the like contempt. This being (as one noteth) the principal unhappines of those men, *that they had the authoritie of the aged, and the faults of youth.* Who being in this (as they thought) to publish their vertue were supposed not without cause to affect glory.

*Auctoritatem
habent senum,
et a puerorum.
S. i. c. c. Ep. 4.*

APOLGY.

A Weeke after I was called before the Bishop of London, the Deane of the Chappell being with him, and (after many sharpe rebukes for my Sermon preached before his Maiestie) urged to subscribe to the three articles; we stood a time in clearing some exceptions then taken: at last, I prayed leaue to write downe the same limitation which I had written to his Maiestie, and then read before them. Which being denyed as idle and needlesse to be exprest, because it was alwaies implied and vnderstood, I (taking them both and God to witnes that I did subscribe in the same sence, and with the same limitations that I had exprest in that sent vnto his Maiesty) did then subscribe. This done, I protested vnto them that I had in the same manner, and with the same protestation subscribed twise before, yet wished that my present subscription might not be diuulged, but as I my selfe should open it, least I should be thoght to haue done that at this time out of feare, & for desire of enlargement (which God knew, I had done according to my iudgement) & so become lesse profitable in my calling, & lesse able to satisfie other men. The bishop replied that the King must know it, otherwise for his part it should be con-
sealed

cealed, which the Deane also promised as well as he, I answered that I knew well his Maiestie must know it, and cared not who knew it but in the former respect, and that my selfe would make it knowne, (which thing I did the same houre and neuer yet denied) beseeching them to informe his Maiestie that I had done no more now then before, least his Maiestie should thinke me caried by feare as a man of an euill conscience, which they both promised to doe: his Lordship and Master Deane then exhorted me to conformitie in practise, I answered, that for my iudgement of the ceremonies, they knew it (as did also many of the ministers) amongst whom I had at sundry conferences discovered and maintayned my opinion of their lawfulness: but for practise, I should yeilde to haue them used in my cure, but in my owne person who had neuer used them, and once lost my place for not using them, I durst not promise it (at least) untill I had done what I could to preuent offence. Two daies after this, I was called againe before the Bishop to be discharged of mine imprisonment by order from his Maiesties Counsell. At what time the Bishop exhorted me to conforme my selfe, and perswade other men, for conformitie I besought his Lordship not to expect it at my hands, nor to say, I doubled with him, if I performed it not so long as the feare of scandall should restraime me, adding that his Lordship might gaine much honour to himselfe, and peace to the Church by shewing compassion vpon the ministers in a few lighter things, when their hearts were so inclinde to peace, his Lordship replied that I should haue time to teach and satisfie my people, I answered that I did not so much feare the offence of those, with whom I now liue, as of other places where I had liued. And as touching the satisfying of other men I tolde him, I might not undertake to perswade, but

would be readie vpon any occasion to *professe* freely what I thought, as I had done alreadie at sundrie conferences, and that I had that day receiued some obiections of a friend in writing, to which I had promised Answer. His Lordship wished to see the arguments, but I craued pardon, bycause they were committed to me from a friend, and vpon trust, he then required to see mine answer before I should send it to my friend, which I yeilded vnto, and haue not yet broken, for I neuer sent answer to it, nor euer shall. And this my Lord to my best remembrance is the whole summe of that which I haue done, and the world speaketh of so much, and diuersly out of all which this summe ariseth: First, that I haue foure times subscribed to the Booke of common prayer with limitation and reference of all things therein contained, vnto the purpose and doctrine of this Church of England, and limitation I eyther wrote down or protested before witnesse: Secondly, that I neuer promised present conformitie in practise, howsoever I confessed the ceremonies not simply unlawfull, as I did since also before your Lordship.

ANSWER.

IT is the desire of all men who are willing to continue the reputation without wrong, to be able to giue account of what they doe, and to render a reason of what they speake. The narration of your behaviour and trouble, as also your opinion concerning conformitie with this Church, as we haue receiued it vnder your owne hand, so wee desire leaue without offence to obserue some few things materiall to this end, and although your reducing the summe of the whole storie to thole two heads: first, that you haue foure times

times subscribed to the booke of common praier with limitation and reference of all things therein contained vnto the purpose and doctrine of this Church of England. Secondly, that you neuer promised conformitie in practise, howsoever you confessed the ceremonies not simply vnlawfull; be the principall things contained in it; yet, because some other things are pertinent to this cause, wee will rather examine then answer what you haue alleadged.

1 You haue yeilded to subscribe with limitation, which limitation is the purpose and intention of the Church of England, a caueat (doubtlesse) not needful to be expressed, seeing it is the same Church that requireth subscription, who would not haue any within her own bosom require an allowance to the fancies & opinions that others should. And peraduenture wise men will thinke that the distinctions found out, are but euasions do what they would not seeme, whilst in the meane time they might lurke vnder some equiuocall cloud as the Iesuits doe.

2 Further, you desire that your present subscription might not bee diuulged, but as your selfe might open it, a thing you see both yeilded vnto, and performed by those, in whose power it was but doubtfull what intention you had, in concealing of it; I can easily afford you so much charity as to thinke it was, least some sinister and false collections might be deriued from it, whilst some others (peraduenture) more probably think, that you meant to beare your brethren in hand, that you yeilded not so farre as in truth ye did. Consider if the concealement of this subscription haue not some proportion with the hypocrisie of

Saul, but honour me I pray thee before the elders of my people: and that which you feare would be taken to be an euil conscience, could not (but in the iudgement of so wise a Prince) be thought an obedient and an humble mind.

3 The third thing is, that notwithstanding your allowance of these ceremonies, yet you could not conforme your selfe, but would willingly allow the practise of them by some other, euen in your owne cure, this in my apprehension doth seeme strange, for seeing your flocke haue that good opinion of you as is fit for sheepe to haue of their pastor, and that you feare not any scandal amongst them (as your selfe afterward confessed) your example might haue remooued both from them & others neare vnto you all offence (if there were any) who peraduenture might haue stumbled at the same things being vsed by others, and scandal being so dangerous is not fit to be offered by a Curate.

4. Fourthly, you intreat compassion towards the ministers in a few lighter things. Let me tell you that mildnesse in some other cases may be a vertue, but in this a vice: and surely he sayleth in his episcopall courage, who through remissnesse or pitie suffereth the lawes of the Church (by being wilfully broken) to be vnhalloved disturbers of the Churches peace, and surely if the vrging of subscription which the law required, haue beene the cause of the seuerall dissentions in our Church, a worse effect could not haue proceeded from so good a cause, then that that which was a vertuous inuention to make peace, by the vnquiet disposition of some few should become the originall fountaine of so much warr. Besides, experience telleth vs that the mildnes which that Reuerend Archbishop

Grindall vsed in those times little auailed with those men for to make them better, and the last Archbishop of famous memory found it to be most true that such as were spared eyther from his owne compassion, the opportunity of others, or a hope to win the by this means, the fauour shewed them in that kind they esteemed but desert, & his mildnes & patience to be their own merit: besides, the things are not to be esteemed few or light which are manifold disobediences to those peaceable orders & lawful constitutions which the Church maketh.

5 Fifthly, you feare not so much the offence of those with whom you do now liue, as of other places where you haue liued. This can be no good pretence for disobedience in this case, seeing they by your example were most fit to be resolu'd of the true lawfulness of those things, of whose suspected vnlawfulness they first grew iealous by your doctrine, who since I hope haue been better taught.

In Norwich.

An alteration in the intent and purpose of the Church of England, in requiring subscription.

APOLOGY.

NOW because it may seeme a part of dishonesty or lewity, now to refuse the conditions so often accepted, I beseech your Lordship to vey this mine answer, that for so much as the purpose (if not doctrine) of our Church to which I referred my subscription appeareth vnto me by the late Canons, Booke of conference, and some speeches of your Lordship and some others to be varied somewhat from that which I before (not without reason) tooke it to be, I hold my selfe to be where I was, but the state of subscription to be changed from it selfe, partly in the end of requiring subscription partly in the things subscribed vnto, I neuer took our subscription to import an admission of things so farre tollerable taken in the Churches intention, that men not otherwise preiudiced might lawfully

SECT. I.

Use them being imposed: this conceit the words of the subscription in which we acknowledge the booke, such as may lawfully be used, did breed in me and the Ordinary, speeches of your Lordship and other Bishops strengthen as that the ceremonies were trifles, rags, beggerly rudiments, that in the booke were multæ tollerabiles ineptiæ, which if it pleased the King to remove, they would be glad, which all are pleas rather for tolleration then approbation of them. Neither did I mistake (if mistake) that point alone, for there be many, some of great place that urging subscription and conformity, neuer sticke to say that authority ought to remove some things, and sinneeth, in not doing it, thereby shewing that they thinke not Subscription to approve the voluntary imposition, but the compelled obseruation of some things in the booke. ^a But now I perceiue by the close of the third Article of Subscription, wherein ex animo, we must professe to subscribe to all things contained in any of the three articles, and by the sixth Canon where the approbation of the rites and ceremonies is provided for, as well as the use, and by the whole tenour of the Canons which apparently condemne and preiudge all clayme made, or to be made for any alteration: now my Lord, if this be the intention of our Church in requiring Subscription, I cannot yeild thereto, some things a man must acquitate improbare (as Austin speaketh) and many things may be well obserued that are not so well commanded saith Beza, be it that a man might doe well rather to use the ceremonies then loose his calling, (shall I acknowledge your Lordship to doe well in the ordaining of them? hath God in vaine commanded dissimilitude with idolaters? were the fathers unwise that called so instantly from conformity with the heathen, or the sects of Iewes or heretikes in matters indifferent, such a garland or habit, or keeping of Easter day, or thrise dipping? &c.

^a) Y^e the doth
not tell vs what
he doth per-
ceiue.
Cano. 36.

2i. 2. cant. par. me:
Apist. 12.

ANSWER

ANSWER.

THere is little hope of sufficient strength in the sequel of this Apology, whose foundation is laide vpon so false a ground; nature hauing taught all men this truth, that where the beginnings of things faile, the deductions which are (as it were) an issue proceeding from the same originall, must needs bee worse, both because all vertue, which is communicated (except immediately from the author of all vertue) must by participation bee weakned, and all admission of concurrence in other causes, cannot but make something which is weake, cleaue vnto that vertue: besides, nothing is so easie (if there were either as much honesty or safety in it) as for men euill disposed, to wrong those that are innocent, whome if wee cleare from all fault, (as they deserue) we shall either bee thought to flatter, or else burden their modestie with their deserued praises. A change in you, not in opinion, but in obedience can no way be iustified, but by an accusation of our whole state, as if that now vpon the sodaine, wee varied and declyned, not from the doctrine, but from the intention and purpose, that the Church had. Wee accept very willingly, that which you haue graunted, & which no aduersaries to this Church, shal be euer able to disproue, that as the foundation of our doctrine is the vchangeable word of truth, so it is & hath bene like the author thereof, God himselfe, euer constant and the same: neither can the visuall imputations of difference laid by our aduersaries, bee any blemish to vs, seeing those things wherein wee dissent are rather

*Insimulari qui in
innocens a quo
uis nebulone po-
rest. Apuleius.*

the opinions of some few, then the settled consent of the whole Church. It seemeth you haue hitherto mistaken what subscription was, supposing it to import an *Admonition of things so farre tollerable, that men not otherwise preiudiced, might lawfully vse them beeing imposed.* Where priuate fancies aduēture to interpret the limitations of their own obedience, the wisdom of those that make lawes, shall haue little vse, & men disposed not to obey wil find colorable excuses (vnder pretence of being preiudiced) for that which they do refuse: could any man think Subscription to be a Tolleration, onely of things not to be approued, and not rather an allowance of things to be tolerated, the intention (doubtles) of the Church in this, was not to require a tolleration or approbation frō you, or any inferior, of such things as were thought fit for the Church to commād, but to tye the tongues and the hands of all men, from disturbing the Churches quiet, & frō any way resisting those lawful ordinations that p̄serue peace. It cannot bee the duety of inferiours to examine with what reason lawes are made (seing other places & times wherein they are interestted, are appointed to that end) but only by obedience, to give an allowance, & by subscribing an approbation to what the lawes command; which either by way of tolleration to indure without approbation, or in shew to approue without an hartty allowance, were subtilly (by conformity) to procure their owne peace, and dangerously, when occasion should serue, to disturb the Church. Wou'd any man do that vnder his hand, which he is loath to be commanded to doe *ex animo*: surely, it cannot be severity in that lawe, which requireth the heart to consent to what the hand doth,

Rom. 12.

Cano. 36.

doth, seing reason telleth vs, that in reasonable actions,
 the hands and the tongue should expresse the heart, &
 whosoever desireth to seuer these, either intendeth to
 dally with God, or to delude man. But many things
 (say you) are in the Communion booke, which may be
 tollerated, but not approued: for therein are *multa tolle-*
rabilis ineptia. Indeed, it pleased M. Calvin (writing his
 censure of that booke from Geneva, to Knox and Whit-
 tingam at Frankford) to say as you doe, that in it were
 many tollerable follies. But we see not how either (if
 they be follies) they can be tollerable in a Church Ly-
 turgy, or how any dispraises of ours haue inuented a
 Lyurgy of their owne, more absolute and perfect then
 ours is: but least the commendation of this should be
 thought but the opinion. of such as were willing to
 flatter the state, at that time the graue approbation of
 that holy Martyr Doctor Taylor, is fit to be alledged in
 this place, a censure giuen in Englād, within two daies
 of that which before M. Calvin gaue. *There was* (saith he)
set forth by the most innocent king Edward for whom God be
praised everlastingly) the whole Church seruice, with great
deliberation, & the aduice of the best learned mē of the realme,
& authorised by the whole Parliament, & receiued & pub-
lished gladly by the whole Realme, which book was neuer re-
formed but once (note that seldom a'ter at o's are their vertues
that were before vs) & yet by that one reformation, it was so
fully perfected, according to the rule of our Christian religion
in euery behalf, that no Christian cōscience (I pray you mark it)
can be offēded with any thing therein contained, I mean of the
book reformed. And thal we now frō the cōcept of one
few, make light accōūt of so honorable a testimony, &
not rather say of this booke, as S. Austin doth in

Tollerabiles in-
cepta.
 Discourse of
 the troubles at
 Franckford.
 pag 35.

in his confe-
 tence betwixt
 him and Bish.
 Gardiner. lan.
 22. 1555.
 Act. and mon.
 fol 1521.

et her. mnia tre-
ationem Sancto-
rum verba as-
curas quantum
ex sumo mibul.

Inuenies quod nō
ista dominica cō-
tineat & conclu-
dat oratio. *Aust.*
Epist. 12. ad probā
viduam.

Lib. 2. contr. par.
cap. 2.

Et quia hoc cre-
dunt cum Impu-
denter dicunt
Christiani sumus
audent di. ere nos
soli sumus. *Aust.*
contr. parmenia-
num lib. 1. Cap. 3.
Ipsa quippe mu-
tatio consuetu-
dinis, etiam quæ
adiuuat utilita-
te, nouitate per-
turbat. *Aust.*

another case. If thou runnest through all the wordes of the holy prayers; I suppose, thou shalt finde nothing which the Lords Prayer doth not containe and comprekend, therefore wee may in other words speake the same things in our Prayers, but wee may not speake contrary thinges. Those of great place, who thinke some things fit to be remo-ued, may peraduenture be wronged by you: for if their wisdome bee answerable to their places, they knowe, and must confesse, both alterations with cause to bee dangerous, and without (cause such as this were) to be needlesse. No man would blame you to obserue the moderation, which you mention, out of Saint *Austin*: for, *quisquis, vel quod potest arguendo corrigit, vel quod corrigere non potest, saluo pacis vinculo excludit, vel quod saluo pacis vinculo excludere non potest equitate improbat, firmitate supportat, hic pacificus est.* In all which, if most of the refusers to subscribe, haue failed, wee must needes say with the Prophet *DAVID*; *The way of peace haue they not knowne.* And because they belecue; when impudently they say, *wee are holy*, they dare say, *wee alone are holy*: but if these things may bee well obserued, the faults in commaunding (doubtlesse) wil not bee required at your hands, and surely, the wisdome in our Gouernours was great, who sawe that in alterations of custome, that which may helpe (peraduenture) with the profit of it (doubtlesse) with the nouelty of change will doe more hurt, and yet in reason, you cannot but acknowledge that their LL. haue done wel in cōmanding these Ceremonies, beeing both ancient and seruing for order, and to edefication, vnlesse you can shew that they are vnlawfull.

But say you, hath God in vaine commaunded dissi-
militude

similitude with Idolators? Were the Fathers vnwise that called so instantly from conformity with the heathen, or the sects of Iewes or hereticks in matters indifferent, such as a garland or habit, or keeping of Easter daye or thryfe dippings? &c.

In the weaknes of my vnderstanding these can be no warrents for your manifest dissenting from the orders of this church; are the rulers Idolatours? are the things commaunded idolatrye? you your self haue cleared the from that fault. *Tertullian* a great light (surely of the Church (if he had not beene a falling starre) reporteth of one (at whome peraduenture you aime in mentioning the garland) who chose rather to dye, then with the rest of the souldiers to be crowned with lawrel, only in this respect, that the Christians had a ceremony not to doe it. For to cast away (in time of persecution) the badge and signes of their warfare, was to discover vnto the world, that they were cowardly soldiers, and (vndoubtedly) in the Church, there would haue beene no difference about *thryfe dipping*, if the *Arrians* had not abused it, to establish their heresie of the three natures of the three persons; which made *Gregory* to commaund, that through all *Spaine*, there should bee but once dipping, and this after was confirmed by the Counsell of *Toledo*: but speak seriously without affection, is there any thing remaining in our Church of this nature? Is there any thing exacted of this danger? Doubtlesse, if there were most of these Reuered Fathers, who now are earnest exacters of obedience & subscription in these things, would be humbly suters to his Maiesty, that the burden therof might be remoued from the shoulders of their brethren, & that the beauty of the Gospel might not be blemisht with these stains.

*Magnum Ecclesie
lumen nisi caduca
stella fuisse.
Lisp.*

*Leges Gregor. lib.
1. Epist. 41. a. 1
Leandra,
Concil. Tol. 4.
Cap. 5.*

APOLOGY.

Tag. 125.

Loc. rom. pa. 1124

Vers. 23.

Es. 2. 20. 30. 22.

Dant. 12. 3.

Aust. ad Marcell.

Ep. 5.

Martyr. Loc. rom.

Class. 2. cap. 2.

ARe the Judgement of the most learned of this age, which
 thinke them fittest to be remoned (euen the garmentes)
 because (as Martyr saith) they carry to the lockers on, pestife-
 ra miste exprellam Imaginem, and that wee might de-
 monstrate (as Bucer saith) our renuntiation of that Roman
 Antichrist of no moment? Is the generall practise of the si-
 ster Churches in abolishing these things, and drawing them-
 selves rather into conformity with the Apostolicall simplici-
 ty, it were the patterne shewed in the Mount of no respect.
 Is not that reason that P. Martyr giues, in saying, if we did
 hate Idolatry heartily, we would bee carefull to roote out the
 very steppings of it, consonant to S. Iude, to Esay, and o-
 ther scriptures, which incite our zeale against (not Idols on-
 ly) but their very names and all their implements. Is the ex-
 perience of abuse fifty yeares contention about them insuffi-
 cient, to shewe vs the great hurt (which without any fruite)
 we take by them? Or should not the experience of incommo-
 dities alter these things, which sence or rather hope of com-
 modity brought in, as S. Austin and others teach. Doth not
 the obseruation of forty five yeares together, shewing that we
 gaine no Papists, but loose Protestants by them, and that Pa-
 pists are fewest, where the use of the Ceremonies hath beene
 least in this Land, teach vs, that as the reuerend fathers did
 well to retaine them at the first, in hope of winning the Pa-
 pishes, so wee shall doe better in remouing them now, when
 we finde the Papists confirmed in their superstitions, insalent
 in hope of more to come, many godly men offended, the Mini-
 sters deuided, the people distracted, & the Church upon this
 quarrell, like to loose many of her worthy lights, and all for
 supposed ornaments, taken immediatly out of the wardrope
 of

of Antichrist miserably, in times past superstitious, in themselves needlesse; in use, not vnprofitable onely, but scandalous, and by their long disuse, euen in the grauest and godliest persons, now scorned as much (almost) as was the Masse after one and twenty yeares exile at Argentine, when the young men laughed (saith Sleydan) & could hardly be restrained, as in our parts we finde.

ANSWER.

IF the iudgements of men had as much power to discern, as their opinions haue strength to apply, false causes would bee no imputation to truth: neither should innocency suffer as an euill doer: but where hurts are sensibly perceived, and yet the groundes of those euils directly mistaken, Iustice must suffer as a transgressor, and mindes vertuous must be punished for the faults which are none of theirs. Wee cannot better esteeme Good, then by that goodnesse which it bringeth vnto vs, and in those things which are not easily discerned what they are, that we may not be carried with a preposterous loue, wee reuerce the iudgements of the learned: We dissent not easily from the practise of the sister Churches: Wee are vnwilling to treade euen in the least steppes of Idolatry. Wee eschewe the contentions of former times: Wee cast the account of what benefits we haue receiued by their means, and then wee dare deliuer our opinion in this case: That the Ceremonies commanded in the church of England (howsoeuer vncharitably traduced, as superstitious & Antichristian) are neither dissenting from the opinion of the best, and most of the most learned in this age (both Vniuersities hauing giuen their al-

lowance of them) nor disagreeable to the practise of the sister Churches (vnlesse you meane *Geneua*, whom necessitie drone to entertaine that discipline, not as best, but as then safest and fittest for her) nor so ioynd with Idolatry, but that all men can make a difference, nor the cause of contention, had not men rather loued that, then to bee obedient, nor lately a hinderance to the Gospell in this fortie fiue yeares, wherein infinite numbers haue beene reformed, and many more would haue beene, but for the contentions of these men, and therefore, vntill we come to the particuler examination of the exceptions, that are made against them, wee answere these interrogatiues with negatives, and allowe him to be a good teacher, who in humility obserueth discipline, and by discipline doth not incurre pride.

*Bonus doctor est
qui in humilitate
seruat disciplinā,
et per disciplinā
non incurrit in
superbiam.
Isidor. lib. 3. de
summo bono. cap.
40.*

Apology.

General excep-
tions to the
Communion
booke in the
Intention.

SECT. 2.

Deut. 12. 2.
Num. 33. 52.

MOre particularly my Lord, how can I approue in your Lordship, that had power to help it, the continuance of the signe of the Crosse, which in popery was made an Idoll euen the transiant signe, & worshipped with Letrea, and still worshipped by euery Papist, with inward religious worshipp, considering how the brasen Serpent, being descended of more noble birth, of better use to be continued, for the only burning of Incense to it, not by all, but by some of the people was commendably demolished, and with contempt, and considering how God commanded the utter defacing of the Idolatrous things, & that not upon Typical or personall, but upon such morall & perpetuall respects (Deut. 7. least they should become a snar vnto his people) as reach vnto our selues in things of our owne deuise, & no necessary use. And who can commend

in your Lordships the placing of it so neare in situation and
 signification to the Sacrament, when God forbade a groue to
 be planted neere vnto his Altar: and generally who can in
 conscience approoue the pressing of these things in controuer-
 sie, more then the great duties out of controuerisie, without
 regard of charity toward the weake, or scandall to the blind,
 and vnder farre sorer penalties then the breach of Gods
 commaundements, which Zanchius maketh a note of im-
 pious traditions: and finally my Lord, how can I approoue
 vnder my hand your course herein, that haue reinforced a
 needlesse warre about those things, which were almost at rest
 in the graue, and still hiding your owne selues vnder good
 words and seemings to pitie vs, and to wish the things were
 gone (if it pleased his Maiesty) to draw vpon his excellent
 Maiesty the vehement and general grieuance of the subiects,
 whose honour in the hearts of his deare seruants, it were fit-
 ter for vs to purchase with losse of our not honour alone, but
 liues if need required.

Deut, 16.2.

Zanch. com. loc.
1. 4. de tradit.
pag. 631.

ANSWER.

Seeing the principall cause of our departure from
 the Church of Rome, was that idolatrie which like
 a canker hath infected the best parts of their worship,
 we cannot but thinke it an accusation both vnrea-
 sonable and strange to lay this blemish vpon those that
 doe rule ouer vs, as if they meant (by retayning some
 ceremonie:) to bring vs backe againe to the Idolatrous
 slavery of that Church. But first to thinke the oppo-
 sition ought necessarily to be so great betwixt them
 and vs, as that nothing were now lawfull for vs that
 were vsed by them were peraduenture to traduce to

our posteritie without caule, as the corrupters of all religion in all parts, and to denie vnto our selues the iust furtherances of pietie and holines, onely because Idolatrie and superstition had corrupted those meanes amongst them, but if neither they esteeme so of the Crosse, that the transiant signe (as you call it) is to be worshipped with deuine worship, nor that we haue proportioned our selues in the same ceremonie to the supposed or manifest Idolatrie amongst them: The iniury must needes bee accounted greate vpon an opinion of zeale, to wound euen through the sides of her enemy, the vitall partes of that Church that doth giue vs life. *Peter Martyr* (from whence it seemeth you haue taken this accusation) saith that the Church of *Rome* teach, *That the signe of the Crosse is to be worshipped with Latreia*. Which surely by him was vnderstood not of the signe transiant, but of that verie crosse, whereon Christ suffered, which they make a reliche, we will not stand to examine their error in this point, onely let me put you in mind what *Bellarmin* saith, *That it is not to be taught that any Images are to be worshipped Latreia*. And to this end he alleadgeth the authoritie of diuers counsels. What then must wee say to your reason which is grounded vpon that which they say not? but we will suppose, seeing *Peter Martyr* doth ioyne with you that it was their opinion, although they haue reclaimed it at this day, must it therefore needs follow, that eyther it is so vsed by vs, or by vs not lawfull to be vsed at all? hath there beene any greater idolatrie in the Church of *Rome*, then that which they exhibiting to the bread in the *Supper*, vpon an opinion of Transubstantiation haue therewith unhallowed

Part. 2. cap. 5

*Non est dicendum
imaginesillas
adorari debere
Latreia. Bellar.
Tom. 1. lib. 2. ds
imag. cap. 27.*

hallowed and prophaned the blessed Sacrament, and yet may not wee (nay ought wee not) lawfully to retaine it as a thing holy? Nay, *Peter Martyr* himselfe confesseth, whom sundry times you alleadge as your patron in this cause, That the signe of the Crosse is worne by Princes vpon their crownes without superstition, because by that signe, they onely testifie and professe that they honour and maintaine the religion of Christ. But peradventure you will say wee ought not to make it a significantie ceremonie to expresse that warfare which wee vndertake when we are baptized: heare what he saith: If it bee lawfull for a man to beare in his armes the badge of his owne family: It is also lawfull for him by the signe of the crosse to professe Christian Religion, there is some difference from them whilst we vse it in Baptisme which you giue vs occasion fitly to handle in another place, onely let me tell you, that if the Papists worship the Crosse more than they ought, must the Church of England neglect the vse thereof more then the ancient Churcher haue done, or then any moderate and wise Christians would do, who glory in nothing so much as the crosse of Christ, which was not vnderstood of afflictions (although wee may glory in them) but euen of the sufferings of Christ vpon that crosse whereon he died. Neither hath the crosse as it is vsed in our Church any proportion eyther with the brasen Serpent, when it was broken, or the groues forbidden, seeing the one continued vntill it was strangely prophaned by insence from their handes, who were not allowed at any time to offer any, and the groues not simply forbidden, but when they were neare the altar.

*Loc. Com. part. 2.
cap. 5. 20*

*See the Reue.
Bish. of Winch.
in his last booke.*

Deut. 16. 22.

In this respect vertuously restraint hath beene made of the ouer frequent vse of that signe tending to Idolatry, to auoid superstition, and yet a discrete admission of some vse thereof, to eschew prophannesse. Neyther can we commend your vnwillingnesse to approue the Reuerend Fathers of the Church for the continuance of these things, seeing they had power to helpe them, we will not examin their power (wee wish it were farre greater) we know their discretion and wisdom hath and shall infinitely bebenefit the Church by the late Canons; and for those who peradventure allow the things as you speake, but approue not the commaunding of them, we must say as Saint *Austin* doth, *he is not a friend to the truth, who had rather if it were possible that that which is truth were not commaunded.* Neyther is the warre about these things so needlesse as you thinke, seeing it is like that if euer there were out of milde patience strongly and vehemently (euen with much hypocrisie) importuned any truce, the Church hath receiued more hurt by that, then by all the seueritie which requiring obedience doth bring peace.

*Non est amicus
recti quando si
fieri posset uallet
id quod rectum
est non fieri.
Aust. epist. 66.*

APOLOGY.

See the Kalender in the new edition of the booke.

SO againe my Lord, admit that we may lawfully read that Apocriphe, which is not corrupt, being so commaunded can I allow in your Lordship, that care of keeping euen the parcels of those Chapters, some parts whereof we reiect as drosse, as if we must needs gather all the broken pieces of brasse into the treasure of the Church of God, and leaue so many golden plates which beare for letters of credence
the

the stampe of Gods Spirit sleeping in the decke, as if they were neither currant coyne nor good mettall. Yea (my Lord) who can with iudgement allow the ordaining of any Apocripha to be read in the congregation, in such sort as it is appointed, that is, at the same times with the Scriptures, under the name of Holy Scripture, as partes of the old Testament, and as parts of diuine seruice, and without any manner of difference or distinction, for when as the booke prescribing to say onely at the reading of the Lessons, beere beginneth such a Chapter taken out of such a booke, and the 11. Canon for-
Rubrick.
Cant. 4. & 14.
biddeth any addition to this order in matter or forme. It is plaine, that we are not allowed to discypher the difference betwixt the base mettals and the Lords owne stampe & coyne. Now my Reuerend Father, howsoeuer some of these bookes haue many godly and deuine sayings, yet seeing the sacred Scripture onely is principium ad omnia, Inspired of God, and
1. Pet. 1. 21.
2. Timoth. 3. 16.
therefore of sole power to commaund the conscience, and that Scripture is so large in volume, that we cannot often read it all, neuer do: so rich in matter, that we need not for a ground worke any other, who can commend that order which is taken of reading some Apocripha oftener then any of the Canonickall, much of it twice, and as much of the Canonickall not once, and that upon high daies the Sonne of Sarah must giue place to Agars Sonne, The Canonickall to the Apocriphall Chapter, whereas it seemeth as fit to dismount the Usurper from that dignitie, as it seemed to Ezra to abash him from the priesthood all such as could not draw their pedegree from Aaron. And though in Ruffin
Rubrick.
Eld. 2. 62.
is and Hieronius time, when they went safely under the name and knowledge of Ecclesiasticall or Apocriphall
Cyril. Hieros.
Chap. 4.
Christosf. in M. r.
Homel. 38.
Athanas. in Synops.
bookes, they were read for information of manners, yet seeing in those ancient times, some of the fathers did inhi-

Three Cōuer-
sons and other
Papistes.

bit the reading of them, some say they were used by the Ca-
teekistes (as wee permitted base coyne to the Irish) some
(euen Councils) forbade the reading of them, and seeing by
their first more innocent then prudent admission of them to
be read in assemblies, they wonne (as appeareth in the third
Council of Carthage) the stile first of Canonickall Scrip-
tures, and afterward the full dignity, and haue since insiled
with the Canon as Hamael did with Hlack for preceēce, and
hauing wonne it by this stratagem do maintaine their stile
from the selfe reason of being read, and that euen amongst
us, we thinke there was neuer so great cause of aduancing
them so neare the Chayr of estate, as is now of teaching them
to know their distances cyther by sylencing their voyces in
the assemblies as most of the reformed Churches do, or else
by teaching them to speake in a different time, as doe those
Churches that read them while the cōgregation is gathering,
not as parts to diuine seruice, or at least that euery Minister
were ioyned to giue them their note of difference, that the
people might know and discerne the voice of God, from the
voice of good men. And if Hierom, translating some of
them, did giue them a brand of difference, why should not we
in the reading? Or if the elder brother suffer not the younger
to giue the armes of his house without a Crescent to distin-
guish them, how will God (that is so jealous of his Honour)
put it up, that wee put no sensible difference betwixt the
children of his spirit, and the baser sonnes of men (though
good men). In which cause (my Lord) I am the more earnest,
because I finde at the Conference Hierom taxed for calling
them Apocripha; and there (though not truely, for Cyril did
it before him) saide to bee the first that so termed them, and
his exceptions called the old euils of the Iewes, and I finde the
also termed Canonickall ad mores, as if any writing but
Gods,

*Veru eo que inuolu-
lante notauit.*

Page 60.

Godsould be properly Canonical, which is eo ipso canonica quo authentica, as D. Whitaker well saith, which make one feare, that which I am loth to feare or speake, must make me by so much the more afraid of allowing their admissi.on, by how much they inroch upon the prerogatiues royell of the Scriptures, eyther in titles or in vsage.

ANSWER.

THe custome of accusing the lawfull ordinances of this Church hath imboldened some men (above both dutie and reason) to continue still vehement in their first opposition, which peraduenture at the beginning was vndertaken without cause, this land as it neyther doth, nor I hope euer shall professe any other doctrine, but that which is sincere and true. Our home aduersaries confessing, that to the substance of Religion it maintayneth the true and the holy faith, so for our publike Lyrurgie which now is misliked by you, wee will first take the censure of one as strickt as any that liued eyther since, or before him, and after (it wee be further vrged) enter into the particular defence of all that iustly can bee misliked in our Church, not that wee are willing to giue any strength to this last error, or to flatter for advancement the eye or the hand of this time, (an infirmitie which we hope shall not cleaue vnto vs) but because wee are perswaded in conscience, that the holy Spirit hath directed the consultations of the fathers of our Church (even then when first they banished superstition) to frame by the

The learned
and true of
Diet.

assistance of a Diuine power, a publike seruice of God in this land, purer for the matter, more effectuall for vse, more chaste for ceremonie, more powerfull to procure deuotion, then any Lyturgie publiclye established since the defection from the primitive Church: Of which (as I promised) I must tell you what Maister Deering said, *Looke if any line be blameable in our seruice, take holde of your aduantage, I thinke Maister Iewell will except it for an article*, our seruice is good and godly, euerie title grounded vpon holy Scriptures, and with what face doe you call it darknesse? But men are ashamed to seeme guiltie, who alwaies haue beene Iudges, or at least accusers. That then which you mislike in this place (for the rest wee shall indeuour to defend, when wee come vnto them) is the reseruatiō, euen of the parcels of those Chapters, some parts whereof we reiect as drossē, that is, to summe vp your whole accusation in few words, that no *Apocrip̃ha* is publicly to be read in diuine seruice. The Church of Christ according to her authoritie receiued from him, hath warrant to approoue the Scriptures, to acknowledge, to receiue, to publish and to commaund vnto her children: so then, that the Scriptures are true to vs, wee haue it from the Church, but that we beleue them as true in themselves, we haue it from the holy Ghost. By this power the Church hath severed those parcels of Scripture by the name of *Apocrip̃ha* from those, which vndoubtedly were penned from Gods Spirit. In this diuision, neither hath the light nor the approbation beene all one, seeing euen some partes penned by the holy Ghost, (and so now generally approved both by the Church of

Deering against
Hudson in his
booke called a
fouring re-
futant.

*Erubescit ali-
quid de firi reus,
qui semper fuc-
rat iudex, Chri-
stus.*

D. Whitaker.

of *Rome* and vs) haue had some difficulty, not without great examination to be admitted into the Catalogue of Gods Canon. As the Epistle to the *Hebrewes*, of *S. Iames*, the second of *Peter*, the second and third of *John*, the Epistle of *Iude*, and the Reuelation. And howsoeuer those that were neuer doubted of, may seeme to haue (in some sort) greater authoritie then those that were: yet wee giue them (saith *M. Zanchy*) equall credit with the rest, and to the Apocripha, the next place of all other to the holy Scripture. The Canonical onely wee allow for probation of the doctrine of Faith, but the other (being proued) for the confirmation thereof: Nay, the Church of *Rome* confesseth (howsoeuer they and wee differ, which are Canonical) that the Apocripha in the Canon are to haue no place.

Saint *Austin* calleth by a larger acceptation of the word Canonically, euen those, which though they had not perfect and certaine authority, yet accustomedly were read in the Church, to edefie the people: a custome (as it seemeth) neither new, nor differing from the practise of our Church. *Athanasius* allowed them to some men. The third Councell of *Carthage* not at all. *Cyrill* Bishoppe of *Ierusalem* reiectes them from beeing read in the Church, of whome Doctor *Whitakers* (whome you alledge) giueth this censure, in this *Cyrill* (peraduerture) was ouer vehement which forbade these bookes to be read at all. For other Fathers, although they accounted them Apocripha, yet they permitted them to be read. And Saint *Hierome* speaketh of the booke of wisdom and of Ecclesiasticus (out of which two is more read in our seruice then out of all the Apocripha besides) that they may be read to the edificati-

Zanch. de Ref. Cap. 11.
Hiero. in prefat.
in lib. Salom.
Cyprian. Siml. Con.
Laodi. cap. 59.

Apocriphis non
est datus in Cano
ne locus. Dryedo.
lib. 4. cap. 1. de lib.
Apocriphis.

Chatachumenis.
Pag. 27.
Contro. 1. de
scriptura.

Hiero. in prefat.
in libros Salom.

*Quodam simi-
tudine Salomonis
esse dicuntur Co-
cil. Trident. sessi.
4. de scripturis.*

*Confer. at Ham-
pag. 61.*

*Luce. 26. 46 are
left out.*

*Numb. 7. 17.
Harmonia Conf.
Gallia. Belgica.*

Canon. 14.

*Non est con-
nenda quasi par-
ua sine quibus
magna constare
non possunt.*

*Hierom. l. 1. p. 1. ad
Leta.*

*Scpe fl. et Hu-
milis quod me-
ritus potuit si-
perare nec ratio.*

Ambros.

on of the people not to confirme the authoritie of Ecclesiastical opinions or decrees, this (peradventure) was not vnfit, seeing antiquity thought as the counsell of *Trent* hath set downe, that by a kinde of similitude, they might seeme to bee *Salomons*. Wherein (notwith- standing) because there are thought to bee some errors according to the graue moderation of our dread Soue- raigne, whose wisdome appeared in this, like the wis- dome of *Salomon*, wee reiect such parcels as are faultie, and retaine the rest. And yet those, which according to the example of the most reformed Churches (for you rule vs in all things by the tyranny of example) are retained amongst vs, are neither read nor esteemed as the rest of the holy scriptures, seeing liberty is left to all men in their seuerall charges, to informe their people in the different valuation of these writings (which though the Canon forbid in the Lyrurgie, both be- cause our additions are vnseemly, and often vnlawfull) yet it is lawfull in your Sermon, to instruct your paurth, what respect and authority is to bee given vnto these bookes: and therefore your feare (in my opinion) is needlesse, seeing the very naming of the booke from whence the lesson is taken, to the most of your hearers, will bee difference enough. Let me aduise you there- fore, according to the counsell of Saint *Hierom*, not to contemne those things, as smal, without which things, that are greater cannot well stand. And therefore it is wisdom, to leave both the reading and the often rea- ding of these bookes, to the wisdome and direction of those that doe rule ouer vs, and (I hope) humility will conquer you in this case, if neither vertue nor reason could overcome, onely I must tell you before I

end

end this point, that if Saint *Hierom* were taxed at the conference, as the first that gave them the name of *Apocripha*, there wanted both duery and thankfulness in you, to interpose that clause (though not truly, for *Cyrril* did it before him), Seeing all men knowe that *Hierom* was the first, that of all other did openly tearme them by that name, & (without all exception) amongst the Latine Fathers, for any thing that I knowe, was the first, neither was *Cyrril* his opinion equally found to S. *Hieroms* in this case, seeing all men knowe, that by him *Biruch* was accounted Canonically, which worthily is refused by our Church. And therefore, if you acknowledge the benefit you have receiued, discharge your debt, and hauing receiued fauour as at his hands, returne loue, as *Hugo* speaketh. For as S. *Austin* saith, *none that is sober, will strine against reason, None that is a christian, against the Scripture, and none that loueth peace, will thinke contrary to that which the Church doth.* And if beyond this, you will needes feare, it may argue your loue, but not your knowledge. Besides, what wisdome (euen in the greatest safety) can make a freedom from feare, in the mindes of some melancholy humours.

By my Lords
Grace that now
is.

Confer pag. 60.

Chatech 4. in fine
Hierom. omnium
antiphonae Cano.
recept. White.
pag. 15. contra.
prima de Scrip.

Si sentis benefici-
um, reddes buti-
si ac ipis benigni-
tatem, redde
charitatem. Hugo
Contra rationem
nemo sobrius, con-
tra scripturam
nemo Christianus,
contra Ecclesi-
nemo pacificus
senserit. *Aust. de*
Trinita. lib. 4.
cap. 6.

APOLOGY.

A Gaine, though we beare, and with the best, rather then lukieſt expoſitiōs, admit ſome ſpeeches as we find in ſome Rubricks, Collects, or tranſlations in the booke, being in ſhew dangerous, or in ſence idle, or (perhaps) falſe. yet (my good Lord) who can with a good conſcience, allow your part, I meane, the reuerend fathers therein, that in ſo many Impreſſions of the booke, could correct none of them, but rather ſtill leave them upon improbable defences, then remooue

Rubrick about
Confirmation,
and
at the Commu-
nion.

Collect on In-
nocent day.
Epiph. ſirſt
Song, in Lent.

them,

them with ease, as who can commend in your Lord's lips,
still to call those peeces of Scripture Epistles which are taken
out of Ieremye, I sayes, the Acts, and Revelation, when the
verye counsell of Trent that absurdity in the Masse booke.
And though the eagerneſſe of some spirits, to innovate to many
things, maye ſomen hat excuse your tenacitye of them, yet
in yeilding to nothing you ſeeme to haue forgotten Auguſtus
Leuell of hating equalle moroſitie and noueltie as equall
faults, yea, to forget how eaſie it may be in time for the popes
to ingroſſe our own ſpeeches, as by name, that of confirmation.
That it giueth ſtrength againſt temptations to ſinne &c.

Cacozelos &
Antiquarios
Suetonio de Aug.

Cri. in. Epist. ad
Ranconem.

As the Gorkes made the laws of the Romans to become theirs
by a Gothiſh interpretation. And in all this ſtiffnes, what is
more manifeſt then the diff. culize of denying our ſelues, and
of ayming ſimplie at the glorie of God, when wee are once in-
gaged and het in the quarrells of our owne.

ANSWER.

Seeing it pleaſeth you to repeat the ſame things, as
new, which often heretofore haue bene answered,
both by vs and others: It ſhall not bee (I hope) offen-
ſiue to any If we ſay againe what (eſſe where) wee haue
vttered, which peradventure hath not come vnto
your vew. That becauſe men are eaſily wearied in
thoſe duties that are beſt, and prayer making vs apt
to fall into ſpeculations concerning God, both
that our wearines may be leſſe, and our thoughts more
ſound and more agreeable to the preſent buſines, thoſe
wiſe men that haue bene before vs haue choſen leſſons
for the church (fitting ſeueral occasions) that as prayer
makevs ſitter to hear, ſo the hearing of theſe may make

Iuſt. Mart. 2. A-
polo.
Tertul. in Apoc.
39.

vs fitter to pray. To read scriptures in the time of diuine seruice, wee hope being auncient and of such vse, their wisdom will not much mislike, & if the name of epistle doe offend, you cannot but know that the originall of this (both for the name and the thing) was from *Paule* himselfe, commanding the same Epistle which he sent vnto the Collossians, to be read in the Church of the Laodiceans, and of that to the Thessalonians (he saith) I charge you in the Lord that this Epistle be read vnto all the brethren the Saints. from which custome the Church hauing appoynted that portion of scripture, whether out of the prophets, Acts of the Apostle, or Reuelation, which circumstances considered, was thought then fittest to be read vnto the people, as if it were sent directlye vnto them, thereby procuring their attention, is not vnjustly tearmed by the name of Epistle: to these as *Saint Chrysostome* noteth, the minister stood vp and cryed with a loude voyce. Let vs attend: this practise hath resemblance to the practise of the Iewes euen vntill this daye, amongst whome some thing is read euerye Sabboth out of *Moses*, or the prophets, besides these, if any thing offend through the seueritye of some expositions (as what scripture so holye that some expositions will not corrupt) wee desire more charitye at their hands, seing the cause wee defend is the Honour of our church, the wildome of our forefathers, the worship of God, and not our owne wils. for which onelye if our Reuerend fathers had been ingaged, they would (I doubt not long since) rather haue relinquished their owne right, then with so much preiudice haue hazarded the Churches peace: as for the Church of *Rome*, we are so farre from being vnwilling, that they should

Coloss. 4. 16.

1. Thess. 5. 27.

Saint Austin in

many places

mentioneth

this custome to

be ancient, and

vsuall.

De ciuit. lib. 22.

Ser. 236.

Luke 4.

Act. 13. 15. 17.

18.

ingrosse our speeches, as that wee daily and heartily pray, that they would in all thinges both thinke and speake as wee do.

And if you, or any other (notwithstanding all this) shall labour to make the world beleene, that the courage of Bishops for defence of the Church, is but a stiffnessse in their owne quarrels, wee must let the world vnderstand, which we know to be true, that *greater moderation and patience* ioyned with carefull thoughts of what was to be altered, hath by many degrees more appeared in them, then in the meanest of the Cleargie besides, wherewith if you cannot rest content, but desire them to followe the Counsell of *Trent*, in the alteration of these things, wee are sory that out of loue to *example*, you will rather propound *them* then none, & to please you, wee can be content to say as *Durantus* doth, that to speake properly, there is no Epistle out of the old Testament, but rather they are called *Lessons*.

*Proprietamen
loquendo nulla
Epistola est de re-
teris flamento,
sed ille lectiones
vocantur. Ste-
phanus Durantus
lib. 4. cap. 16.
sect. 6.*

APOLOGY.

Of the things
subscribed vnto:
and first of the
Lyturgy in ge-
nerall.

SECT. 3.
Canon. 14.

AND now my Lord, from the intention of subscription, which I dare not answer until I come vnto the things subscribed vnto. Wherin, I pray to haue considered first the *Lyturgy* in general. & the some particulers in it. In general (acknowledging the booke to be a good and godly booke: I take exception at that new imposition of the Canons, which doth absolutely command against all exceptions the whole *Lyturgy* to be read euey Sabbath, and that at the vsuall houres. The Booke at the first was ordained in part to supply the want of a learned ministry, and (untill now) some parts might be omitted lawfully for a Sermon, as the Lord Cheefe Iustice of England iudged lately at Thetford in Norfolke in Tyl-
neys

neys case. And in this intention, who could condemne the Churches godly care of supplying some meanes of Gods seruice, where all could not bee at once provided? But this intention is so changed, that by the Canons, no peece of the seruice must giue way to a Sermon, or any other respect, which computed with the accessorie occasions of Christinings, Buryals, mariages, and Communions, which fall out all at sometimes, some at all times in many congregations, doth necessarily pretend if not a purpose, yet a consequence of diuorsing Preaching and so not widowes houses, but Gods house, under pretence of long prayers, while neither the time, nor the ministers strength, nor peoples patience can beare that taske of reading and preaching to, of which intention, if we be afraid, who can maruell, that either shall obserue my Lord of Londons motion at the conference, for a praying ministry, as more needefull in a Church planted, then Preaching, as his speech since also haue professed, or that shall marke how some Canons are planted against Lectures in market townes, whereby the light both spread to many other darke places, and withall how skilfully all his Maiesties godly purposes against the ignorant, negligent & scandalous Ministers haue beene not so much delaid, as deluded, and the offenders couered (as the Flauians in the battell at Cremona by the rysing of the Moone at their backs, which casting long shadowes vpon, which the blowes being spent, fell short of the bodies themselves) of which there remains an indigne abuse to his Maiessty, a foule sinne to your Lordships, a heauy plague to the Church, and to the offenders intollerable insolencie, in stead of deserued shame. Now (my Lord) I that could well subscribe to the vse of the Lyturgy, as it was before intended, cannot doe so now, the intention not being somewhat shifted, but to the contrary point.

Pag. 53. 54.

Canon. 27.

Tacit. Hist. lib. 3. cap. 6.

ANSWER.

Moab. lib. 5.
Sect. 23.

Math. 21. 13.

Few things are likely to escape vnreproued, where the best things in our Church are reprehēded, there is no duty vpon earth, that concerneth man, with a greater neernes then prayer doth; which vsuallie expresseth euen all the seruice that wee owe vnto God; for in religiō (as one wisely noreth) there is no acceptable duty, which deuout inuocation of the name of God doth not either *presuppose* or *inferre*: neither can there be greater approbation of this action (being publick) then that the *Temple* being appointed for this end: in this respect God vouchsafeth it to be accounted his house, as if *Sermons*, *Sacrifices*, *Sacraments*, and all other seruices performed in that place, were but second intentions for the building thereof, in respect of *Prayer*. Now for the better performance of this duty, the late Canons haue renewed that care which in all ages was found in the gouernour of Christes Church, that the strange desire of some few to heare themselves speake, might not banish from amongst vs an institution of that vse, a dutie of so much profit, an ordinance so holy, as if for feare to displace preaching, our Temples ought not now to be *accounted a house of prayer*. We must first for answer to their iniurious accusation in this case, tell them that neuer any (sauiug some few & meane persons) haue disliked a forme of publicke prayer; those which mislike ours, euen with the greatestt seueritie that eyther malice, or (at the best) the most scrupulous conscience could inuent, haue beene able, but to alleadge some few shadows of

of fautes, all which haue beene often heretofore answered, and if any in the seruencie of a zealous conscience remaine as yet vnſatisfied, we will be bold to vse the words vnto him of Bishop Ridley (after his condemnation) to Master Grindall then beyond the seas. *Bucerus in confessione de primo libro. sacrorum.*
(Alas) that our brother Knox could not beare with our booke of common prayer, in matters against which, although I grant a man (as he is) of wit and learning, may finde to make apparant reasons, but I suppose he cannot be able soundly to disproue by Gods word, the reason he maketh against the Leteny, and the fault per sanguinem & sudorem, he findeth in the same. I doe marueile how he can or dare auouch them before the learned men that be with you. As for priuate Baptisme, It is not prescribed in the booke, but where solemne Baptisme for lacke of time and danger of death cannot be had, what would he in that case should be done? Peradventure he will say, it is better then to let them die without Baptisme: For this his (better) what word hath he in the scripture? and if he haue none, why will hee not rather follow that, that the sentences of the old ancient writers doe more allow? from whom to dissent without warrant of Gods word, I cannot thinke it any godly wisdom. And as for purification of women; I ween the word purification is changed, and it is called thankesgiuing: surely Maister Knox in my mind is a man of much good learning, and of an earnest zeale, the Lord grant him to vse them to his glorie. Thus farre Bishop Ridley: Bishop of London, and a blessed Martyr, with whom, we say of a great number, they are learned, they are zealous, the Lord grant them to vse them to his glorie, for wee will confesse as Maister Bucer doth, there are not some few things wanting in the Lyrurgie of England, which if they be not chari-

Isel. Apoc. cap.
26. part. 16.

T. C. lib. 3. pag.
184.

ably interpreted, may seeme to dissent from the word of God. But *accessimus* (as Maister Jewell confesseth) *quantum maxime potuimus ad Ecclesiam Apostolorum & veterum Catholicorum Episcoporum & patrum, quam scimus adhuc fuisse integram atque (ut Tertullianus ait) incorruptam & virginem, nulla dum idololatria nec errore graui ac publico contaminatam, nec tantum doctrinam nostram, sed etiam sacramenta, praeumque publicarum formam ad illorum ritus & instituta direximus.* In al which, doubtlesse there is nothing wanting, which is requisite in a religious & reformed Church, sauing the charitable construction of our brethren, who will needs (eyther out of singularitie, or feare) bee our aduersaries in this cause. And when nothing can bee said against the forme of that *Lyturgy* which wee vse, they blame the orders of our Church which inioyne the whole *Lyturgy* to be read at the vsuall houres. And vnder pretence of long prayers to banish preaching out of the Church: I meruaile that any man will obiect it now, seing it was an vntrue imputation long since by Master *Cartwright* layd vpon this church (but as one telleth him) neither aduisedly nor truly spoken: wee will not compare two things of that nearenes and vse together, but if some mens discretion could haue tempered their Zeale so farr, that their owne paynes (which they call Sermons) might haue beene shorter, and the orderly prayers of the church wholly read, I doubt not, but the religion of the people would haue beene much greater: the worship of God more sound, and the vnseasonable contentions of the Church farr lesse, and if they con-

tinew

tinew but (as some before them haue done to allow) an houre & half, according to the pattern, of reformed Churches, for the whole Lyturgy or seruice (wee are perswaded) it will both bee time sufficient for performing the intention of the Canon, which forbideth all diminishing, in regard of preaching; & yet no man shal haue iust cause (if he be willing to preach) to complaine that hee wants time, or that the length of prayers hath deuoured the Church, for by this means (hauing time, which the wisdom of authority thinketh sufficient for both) all extemporall inuention of vnfounde prayer, shall bee vterly banished out of christes Church, and in Preaching the shortnesse of time shall necessarily cut off all impertinent discourses, whilst they are forced to comprize abundance of matter in few words.

Canon. 14.

But if any man thinke the Communion booke at first to be ordayned in part, to supply the want of a Learned ministry, which being obtayned, may be omitted either in part or in whole, as men please; It is an error greatly mistaking the first vse; and ouermuch differing from the modesty and humility of auncient tymes; Wherein the Apostles came into the Synagogue of the *Iewes* at Antioch and sat downe, and after the Lecture of the law, & the prophet ts (which I take was their ordinary seruice) the rulers of the Synagogues sent vnto them, saying: ye men and brethren: if ye haue any word of exhortation for the people, say on: read the ordinary marginall note vpon this place, and it will seeme that the Sermon expected the finishing of ordinary diuine seruice, as neither allwaies necessarily following, when

Act. 13. 14. 15.

this

this was, nor at any time presuming to be (vpon the Sabbath) when this was not: nor if the vnhalloved boldnesse of some in our time, hath aduentured to thrust the *graue, religious, discrete, deliberate, and iudicious prayers* established by authoritie out of our Churches, and forced them (against all reason) to giue place to an *vnlearned, vnderly, and beuold exhortation* without *wisedome or sobrietic* (onely somewhat glorying in the show of a hote zeale) was it not a petition necessary and seasonable, humbly at the conference to intreat of his Maiestie for a *praying ministry*? From the contempt whereof haue directly proceeded the *prophanesse, the Atheisme*, and all the want of Religion in this land, yet let no man thinke, that either the Canons or any of the Reuerend Fathers desire that preaching may be lesse, but rather that with all modesty God being honoured in our praiers as we ought, wee maye the better be able to profit by those lessons that sermons doe giue vnto vs. And therefore it is ouer greate boldnes of our aduersaryes in this, to accuse any man in authoritie in the church as an aduersarie to preaching, seing the whole scope of sundry of these late Canons prouideth better, for more and more learned Sermons, then any lawes heretofore concluded in this Kingdome; so that wee banish not preaching for prayers as you would make the world beleeue, but saye as our Sauour doth in another case, *this ought ye to haue done, but not to haue left the other vndone*. For doubtles the children of God fynd continually an excellent vse of both, by prayer (saith *Istodore*) wee are *clensed*, by reading and hearing wee are instructed: If both may be had, they are both good; If both cannot be had

Read Can. 33.
34. 42. 43. 44.
45. 46. 47. 59.
&c.

Math. 22. 23.
Oracionibus mun-
datur, lectioni-
bus instruimur
per magis bo-
num est si licet

had, it is better to pray. So then, to say lesse, then their vncharitable accusation deserueth in this cause, wee *si non liceat* affirme that they surmise vs to seeke to haue preaching *utrumque, melius est orare.* neglected, but wee know too wel, that praiers are con- *Hesiod. de suo bo. no. lib. 3. cap. 1.* demned by their meanes, from which at the last, with- *D. Bridges. Pag. 634.* out great care, the neglecting of preaching must needs follow, and therefore the restraynt of the one, with discretion, to giue way to the other, is neither to delay, or delude the Kings purpose against an vnlearned and scandalous ministry; or like the shadowe of the moone at the bartell of *Cremora*, or an abuse to his Maiestie, a sinn to bishops, a plague to the Church, or to the offenders, Intollerable Intolencye in stead of deserued shame, but rather to speake truly, and as this wisdome deserueth in the vpright sinceritie of a good conscience, an execution of the Kings vertuous and religious care, an honour to his Princelye Maiestye, a holye discretion in the reuerend Bishops, a happines to the Church, & a brydle strayt enough to such as deserue shame, for now all may learne to be longer in prayers, and shorter in Sermons, because speeches ouer much enlarged want vnderstanding (saith Saint *Austen*). And you may be aduised heereafter to blame your selfe and to pardon others.

Tacit. lib. 3. cap. 6

*Frequenter in
longum protrahit
sermo caret
intelligentia.
Aust. de doctr.
Christi.
Alteri ignoscito,
tibi ipsi nunquam.
Senec.*

APOLGY.

And thus from the generall, I descend to some particular exceptions, as first, those about the Scriptures to be read which are three, 1. The omission of the Canon, 2. The appointing of some corrupt Apocriphe: 3. The translations. It is manifest that 160. Chapters of the

Particular exceptions in the
Liturgy, and
first of omission
of the Canon.

SECT. 4.

CANON,

Canon, and therein some whole bookes, as the Chronicles, Canticles, and most of the Apocalipse are omitted in the Rubrick, as least to edifying. This I excused in my owne heart thus, that because most of these chapters omitted, were either obscure or obnoxious to euill hearts, if read without interpretation, the Church (in good discretion making a choyce of 30. scriptures which the learned allow) did omit them in the direction of the Kalender, but made no doubt, but any able Minister might read them, ouer and aboue the appointed Lessons, with some exposition of their difficulties; or for a need exchange any of them for some other chapter. But now the Canon (inhibiting all addition and exchange) doth not onely silence for euer those chapters omitted, but so many moe also in our Parochiall and country Churches, where our people will not come, but on holidays, and where reading is most needfull in publick. because few can, fewer doe read in priuate, as that a great part of the Bible shall neuer be read; which, as it crosseth the practise of the Iewes, and of all Christian Churches, the end of the holy Scriptures, which are all written for our learning: so it directly crosseth the first intention of the booke, which directed the reading of the olde Testament once, and New thrise euery yeare, accounting of foure chapters in euery day, which takes place in Cathedrall Churches onely, not in Parochiall. Now how the Church may ordaine a course of drowning so much of the Canon, and be innocent, I doe not see.

Iudas Aru. in
Bede. 1. m. 1.
lib. 1. cap. 9.

Ad. 13. 15.
Iohn. 8. 34.
2. Tim. 3. 16.
Rom. 15. 4.
Preface except
certain Chap.
15.

ANSWER.

IF the Church of England, for blessings the most happy, for learning the most sufficient, for sincerity of Religion the most reformed, and for Lawes and ordinations that concerne piety, the most vpright (be it spoken without enuie) of all the Churches of Europe at this day, haue no greater blemish to staine her with, then the *drowning of the Canonickall Scripture*, which you impute vnto her. Wee are and will bee euer readie (although the meanest of many thousands that liue in her bosome) to proue her *Innocent*. Whereas, if shee haue wilfully silenced Gods truth, and vttered vnto the people *vanity and Lyes* in steade thereof, wee will mourne for the finnes of our mother, with hearty sorrowe, and not enter into the defence of so great a fault: for, God forbid, that any partiall affection to her (who whilst she is vpon earth, may erre) should make vs transgresse against our father in heauen, who *is truth it selfe*, but if shee haue done nothing in this case, which well befitted not the wisdom and care of a mother (howsoeuer it please others to mistake her meaning) then let her great *wisdom be insisted of her owne children*: to reade in the Church of God, the Scriptures haue beene the honour of our Liturgy, the happynes of our people, and the true and readiest directions to a better life; but either to reade them all, or onely to reade them, our forefathers (in discretion) did not thinke false; seeing the one might bee to small vie, the other not without great profit, and both most agreeable to the wisdom and practise of former times: for if a hundred & threescore chapters of the Canon be omitted, as you say (for we can be content to take your ac-

count in this case) and therein some whole bookes, as the Chronicles, Canticles, & most of the Apocalipte be left out, wee nether doe in this, without warrant what otherwise refuse, nor refuse to doe with warrant, that which reasonably was practised by those that liued before, and yet are neither some things in all the bookes of *Apocripa*, nor all things in some of them, by authority permitted publicklye to bee read in our Church, and those which are (as often you haue been told) are not *for confirming of faith, but to reform manners.*

*Ad exempla vite
& formandos
mores, non ad
dogmata confir-
manda.*

Cyprian de symb.

And so (as Saint *Austen* speaketh) from the customary phrase of the Church wee retayne them and read them as parts of the old Testamēt. All which (we confesse) inpropyiat you of speech onely to bee written by *Moses*, and by the prophets, but from the time of *Artaxerxes*, to the age, wherein *Iosephus* wrot, the want of prophets was supplied for the continuance of the Historie of those times, by other men godly and zealous that were no Prophets, which was the true cause, that they were of lesse estimation, then all the rest of the Scriptures are; but if we show the reputation that the *Apocripa* had, & that (as Saint *Cyprian* speaketh) these anciently were accustomed to be read in the Church, then neither doth this Church deuise any new custom, nor by the admission of these, can worthily be iudged to silence the holy Scripture: Saint *Austen* writing against some *Pelagian Libertines* of his time, alleadgeth a place out of the booke of *Wisedom*, wherunto exception was taken, that this booke was not Canonically; hereof thus Saint *Hilary* wrot vnto him: *Illud testimonium quod posuisti (raptus est ne malitia mutaret intellectum eius) tanquam non Canonicum definiunt omitten-*

dum: Upon this occasion, amongst some other reasons, to iustifie his allegation, he sheweth first, that *excepta huius libri attestations*, the thing that he proueth thereby is otherwise manifest; then he saith, that many worthy men (such as Saint Cyprian was *etiam temporibus Apostolorum proximis*) alleadging, *nihil se adhibere nisi diuinum testimonium crediderunt*: and againe, *non debuit repudiari sententia libri Sapientia*, qui meruit in Ecclesia Christi tam longa amositate recitari, & ab omnibus Christianis, ab Episcopis vsque ad extremos laicos fideles, penitentes, Catechumenos, cum veneratione diuina authoritatis audiri: So that if in Saint Austins time, who liued not much aboue foure hundred yeares after Christ, some of these (which we call *Apocriphe*) were of long continuance read in the Church, and of all (euen from the Bishops to the meanest laytie) heard with the attention and reuerence of diuine Scripture; how can we iustly be blamed to retaine them, or be thought in this so ancient and so warrantable a custome, wilfully to silence the Canon of holy Scripture? Saint Hierom (who of al other was most earnest to distinguish these books frō the Canonical, yet) sheweth that they were anciently read: *Sicut Iudith & Tobia & Machabæorum libros legit quidem Ecclesia, sed eos inter Canonicas scripturas non recipit: sic & hæc duo volumina (intelligit Sapientiam & Ecclesiasticam) legit ad edificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam*. But if Saint (Hierom who was most earnest against these bookes) cannot moue you to approue (as warrantable) their reading in our Church, the content (peradventure) and the practise of the Churches reformed may. In the harmony of confessions set out at Geneva

August. de præd. cap 14.

Hierom. in præfat. in Proverb.

Hierom. Confess. Sect. 1. Confess. Hierom.

this article of the Belgick confession is there approved. *Differentiam porro constituimus inter libros istos sacros, & eos quos Apocriphos vocant, utpote quod Apocriphi legi quidem in Ecclesia possunt, & fas sit ex illis eatenus etiam sumere documenta, quatenus cum libris Canonicis consonant: At neutiquam ea est ipsorum autoritas & firmitudo, ut ex illorum testimonio aliquod dogma de fide & religione Christi*

Articul in Synod

1562.

Zanch. de Relig.

cap. 1. art. 4. 5.

Pellic. in pref.

in Apocriph.

Chemf. exam.

Council. Trid. de

Script. Can.

Kimedo. de script.

verb. dei. lib. 6.

cap. 9.

si ana certo constitui possit, tantum abest ut aliorum auctoritatem infringere vel munere valeant: Hereunto agreeth the confession of this Church: Zanchy giueth them the next place to the Canonickall Scripture, and this (as himselfe confesseth) not without warrant both of the Greeke and the Latin Church, hereunto wee may add the testimonie of others, as of Pellican Chemius and Kymedencius, all not ouer great fauourers of vs, and whom our aduersaries may not refuse in this case: all consent in this: *Sciendum maioribus placuisse ut preter libros vere Canonicos ex quibus fidei nostre assertiones constant, Ecclesiastici quoque ad plebis edificationem publicè legerentur ut sunt liber Sapientia, Ecclesiastici, libellus Tobie &c.* From all antiquitie, it then appearing many thinges profitable to edification, to be read in the Church, both in the time of the Iewes before Christ, as also since, which the Church did not esteeme Canonickall, how can it be a silencing of the Scripture in vs, who onely after the example of all antiquitie, read some writings which were called Ecclesiasticall, and more profitable to edification then some Scriptures, although not of equall authoritie for doctrine of faith, as the rest of the Scriptures are, neither was this custome euer thought vntill now of late vnlawfull and idle, but lawfull, and of much vse, nor as one well noteth

Hoo k. lib. 5.

pag. 37.

teth, can it be reasonably thought, because vpon cer-
 taine solemne occasions some Lessons are chosen out
 of those bookes, and of Scripture it selfe, some Chap-
 ters not appointed to be read at all, that we thereby do
 offer disgrace to the word of God, or lift vp the wri-
 tings of men about it. For in such choise (considering
 the intent of the Church) we do not thinke but that *fin-
 nes of speech* may be more respected *then worthines*. And
 therefore although for the peoples more plain instruc-
 tion (as the ancient vse hath bin) we read in our Churches
 some *Apocriphe*, besides the Scripture, yet as the
 scripture we read them not, all men know the differēce
 that the Church of England maketh in this point. But
 men shall easily fall into error when they once oppose
 their priuate iudgement against the Reuerend autho-
 rity of their owne Church, neither is their conclusion
 altogether sound, that seeing *Moses* amongst the Iewes
 was read euery Sabbath day in their Synagogues, that
 therefore such Scripture should be onely read, which
 had the same authority that the writings of *Moses* had,
 vnlesse they be able to proue that it was not lawfull
 for any bookes to be read of them, but the bookes of
Moses, which if it were true (as all men know it is not)
 then eyther there was no Scripture, but the bookes of
Moses, or else all partes of the Scripture was not read
 in the Iewish Synagogues. If they vrge vs further
 with the councell of Laodicea, which forbiddeh a-
 nything to be read, that is not Canonically, we must
 tell them that the same councell accounteth that
 Canonically which is not. Further, we must craue
 leaue of those who vrge so strictly the reading of
 the whole Scripture in Churches, in what part of

*Ep. prefat. in
Ez. b.*

the world; or in what tōgue the new testamēt was read
in the purest times. Besides, if the authority of Saint
Hierome (which you vrge against vs) may be accepted
as sufficient in this case against you, he will tel you that
some part of the beginning of Genesis, the Canticles,
the beginning of Ezechiel were not amongst the lewes
permitted to be read of any, vnlesse they were comne to
the age of priesthood, which was thirtye, from whence
(paraduēture) the gouernors of our Church haue re-
strayned their voyces frō speaking (by bare reading) to
the comon people, who either vnderstand them not at
all (being so read) or else peruert them to their owne
harne, this is not to sylence them (as you say) but ra-
ther to reserue them to a better and safer vse, that those
(who for soundnes of Iudgment & knowledge are able)
maye reade and expound them at seasons, which are
more conuenient. This, if it weare not by lawes strictly
commaunded to be obserued of all, but should giue li-
berty (as you seeme to desire) to some able maunisters
to doe otherwise, Ignorance (which is euer boldest)
would take aduantage continually to be reading the
obscurest chapters, whereby the church of necessity
could not chuse, but receiue greate harne, & therefore
the desires of a few (peraduēture) by reason of their
sufficiency not hurtfull, ought to be no motiue why
lawes should not be made or executed, which prevent
that the worst disposed may not haue libertie to doe
harne, or the weakest to receiue. The Chronicles (some
part) the Canticles, the Apocalipse, the chapters of
some Genealogyes (things wherein ignorant men haue
beene euer most forward to deale) contain (in the iudg-
ment of wise men) many things not so requisit for silly
people

people to know, because they are not bound to giue an account of those things, & their imployment therein, doth not onely distract them, but make them vnable to know such Scriptures as are of more vse, and nearenesse to their owne saluation. I may say as *Salomon* doth in another case: It is modest humilitie to abstayne from those, but euerie foole will be meddling: so that what safely peradventure might be admitted to able ministers (such as it may be you are) ought not to be a reason, either, why lawes should not be made at all, or why libertie for not vsage should bee granted to those that are able, seeing experience telleth vs, that euerie man will be a Iudge to account himselfe able, and so exemptions (perhaps) reasonable from the strict obseruation of some Canons granted to a few, shall become warrants for the intollerable boldnesse of others, and in the end bring a contempt to all vniformitie in order, from whence must needs follow a ruine and desolution to the gouernment of the whole Church. And surely if men well considered eyther the generall weakenesse of many that take vpon them to expound, or the common ignorance of silly people mixt with a pronnesse to euill, when such Scripture is read, hee must needs thinke the wisdom of our forefathers in this choyce of Scripture to be great, and esteeme the instruction of the people to be the principall end that was propounded by them, this made the Vniuersitie of Cambridge to giue permission onely to such, to interpret Saint *Pauls* Epistles, as were thought in diuinitie fit to be admitted to the degree of *Bachelers*, because Saint *Peter* saith, that in them are many

Prou. 20.3

1. Pet. 3. 15.

things hard to be vnderstood, which they (that are vnlearned and vnstable) wrest, as they doe all other Scriptures vnto their owne destruction, and for the Canticles, which euery man now vndertaketh to expound: *Aquinas* being requested by the example of Saint *Bernard*, to write something vpon them, he gaue this answer, giue me the Spirit of Saint *Bernard*, and I will doe it, yet our Church goeth not so farre to forbid any (that is licenced to preach) to expound these, but only for reading vnto the people, admit in their roome (without stopping their voyces in due season) other writings euer accounted Ecclesiastical to be read, not as better, but as better seruing for reformation of manners. Yet, howsoeuer, they haue wrongfully accused our Church, in this point, we are glad to see them now so earnest in-treaters, for reading the Scriptures in the Church, seeing heretofore, the most of them haue beene content for a Sermon of small edification, but of great length, to omit the reading of many Chapters, which might haue beene done at that time, so that, in true vnderstanding, the silencing of the Scripture, was rather to be feared at their hands, who desired to haue it indifferent, and left free for to read it at all.

APOLOGY.

Some supposed
exceptions a-
gainst some A-
pocripha.

SECT. 5.

AS for the corrupt Apocripha appointed in the Calendar, it made to me no scruple of subscribing to the Booke, with reference to the Churches intention and doctrine, for, besides that our doctrine was, and is pure, touching the dignities of the Canon, the reformers of the booke, professing to haue ordered, that nothing should be read

read, but eyther the pure word, or that which is evidently grounded upon the same, gaue me reason to thinke, that how-soeuer some vnmeet Chapters kept their old standing in the Calender yet our Churchment not to vrgē the reading of them, in which, I was the more confirmed by that prouision, which vnder the Queenes authority was published with the Homelies, that the minister might exchange any one or other, lesse profitable Chap. of the old Testamēt, for any of the new testament more profitable. & if (as Doctōr Abbots saith) of the Canō much more of the Apocripka. But now I perceiue by the Rubrick, that the tale of Susanna must be read to the last verse, which helps to manifest the falsbood of the whole fable, as Ieron calleth it: and I see by the order of the Canons, our former liberty of exchange, & all iberty of cōsue to be repealed. 2. Pet. 1. 16. 19.

Now how can I subscrybe to the reading of an vncertain tale in stead of the more sure word of the Prophets, which Peter biddeth vs attend, and not to Iewish fables, such as is that of Iudith for which no time can be found out to fater it vpon: whiche cont. 1. quest. 104. 11.

And that of Tobit, both which Luther (as I haue heard) Luther in his Almain Bible and proeme to these Apocripka, thought to be playes at the first, and after made st. rics. How can I for instruction of Gods people, read these fictions better then the popish Legēdas, or so well as Holinthes or Eusebius Chronicles? for what ground is there for conscience to build vpon, when nothing can be certainly obserued for doctrine, where nothing is certainly knowne for truth?

Finally, in the 13 of Daniell (as it is unfitly called) is a repugnancy to the true story of Daniels age, and beginnings of honour. In the ninth of Iudith, a commendation of Simeon and Leuies bloody act, as ordered and blessed of God, & vnderaken with prayer, yea, euen of that most outrageous cruelty, in which for the offence of one, they executed many innocent & harmeles persons. And this womā blessed that zeale

Deut. 14. 18.
Gen 49. 6. 7. 5.

which Iacob cursed, and God plagued as a rage. And this exception our men tooke against Campian in the Tower. So in the 7. of Tobit, 3. the Angell maketh himselfe of the tribe of Nepthaly, in the 12. one of the seuen Angels, that offer up the prayers of the Saints to God, in both, a lyar. And in the latter, a lying vsurper upon that office, which none but the Angell of the covenant may meddle with. Now knowing that God hath no need of lyes, I dwe not read (as a part of diuine seruice) these tales, in his presence, and the presence of his Angels and people, much lesse allow the appointing of them to be read, especially, obseruing how idly wee shall tell the common people of their basenesse, while yet we read them out of the Bible.

ANSWER.

WE are glad to heare you confesse that the intention of our Church was, and is pure (and I hope euer shall be touching the dignitie of the Canon) which in my opinion ought to haue been a strong motiue both to you and others, neyther to haue dissented from the practise of the Church in reading things, ancient, profitable, and such as were called by the fathers, Scripture, though not Canonically, nor to haue quarrelled with these bookes, as if all that were in them, were thought by vs to be of an infallible & vndoubted truth: we say the first, concerning all these bookes, that neither doe wee, nor any in our Church retaine them, as Canonical truthes for doctrine, nor of equall authoritie with the other Scriptures, & yet peraduenture we may giue some reasons, why these things misliked by you, are not of that moment, that thereby they

Whita' Pag. 37.
de scriptur.

they ought to be accounted of no better authority the
Hollinsheads or *Eusebius Cronicles*. We confes that we
 read (by appointmēt) the Historie of *Susanna* to the last
 verse, but the last verse (which is the greatest exceptiō
 to the History) we read not: and the Church of *Rome*
 confesseth, that it ought to belong to the beginning of
 the foureteenth Chapter. It is knowne that *Africanus*
 wrote to Saint *Origen* concerning the truth of this book:
 but what hee wrote, wee haue yet no warrant, neither
 can *Origen* or *S. Hierom* be iustly proued to bee aduer-
 saries to our opinion in this case, for hee that is most
 earnest against them (which was Saint *Hierom*) affir-
 meth as Doctor *Whitakers* collecteth, that this storie
 of *Susanna*, of *Bell*, and the *Dragon*, the Hymne of the
 three children was commonly read in the Church of
 God, which is al, for which we desire your allowāce as
 a thing not new or lately inuented, but auncient, war-
 rātable, & so practised by our Church. I could willing-
 ly enter into a defence of the truth of this History, if
 our aduersaries of the Church of *Rome* were not ouer-
 apt to make this conclusion (which is not found) that
 whatsoever was aunciently read in the Church, and is
 true, ought to bee esteemed as the Canonickall Scrip-
 ture; so that, they frō truth cōcluding scripture, we are
 forced against them, to accuse them of some faults:
 Whereas, if confessing them to bee no canonickall
 Scriptures, they or others would haue giuen vs
 leaue to read the in the Church, as profitable to man-
 ners, wee could (without violence) haue afforded them
 the reconcilment of other Scriptures, and (vndoub-
 tedly) haue proued them to be most true. But howso-
 euer, the Church of England requireth not the Sub-

Dani. 13.

 Sextus Synes.
 Bibli. lib. 8. Hier.
 5. pag. 643.

 Vulgata & lect.
 passim fuisse.
 Whitak. de Scrip.
 pag. 38.

scription of you, or of any other to warrāt the falshood,
 and vntruth of any Iewish fable, but to approoue the
 forme of our Liturgy, so farre, that those books, which
 anciently were read in the Church, or at least, those
 parts which containe nothing contrary to faith, may
 still retaine their auncient place in the Church, for e-
 difying of manners, which was giuen them in the first
 and the purest times. In which (doubtlesse) the liber-
 ty of exchange, formerly left to the discretion of the
 minister, might haue continued stil, if men would haue
 tempered themselues from indiscret & causelesse neg-
 lect of publicke order: for, as Saint *Austin* well no-
 teth, *That surely he hateth his country, who thinketh himself
 neuer well, except he trauell.* So, little obedience or loue
 appeareth in those men, who account it their greatest
 perfection, to oppugne the Church. Now, if *Luther*
 thought *Judith* and *Tobith* to be playes at first, and after
 made Stories, we must tell you, that wee are g'ad to
 heare you ascribe so much, to the thought of *Luther*,
 but sory to see you ascribe so little to the iudgement of
 our whole Church; and yet, it is no reason to esteeme
 them of lesse vaw, except wee wil follow the steps of
 the Anabaptists, and reiect likewise the booke of *Iob*,
 seeing the *Rabbins* in their *Talūd*, haue taught them to
 account it as a Tragicall Comedy, and no true storie.
 Concerning the exception of *Daniels* age: answer first
Bellermin and others, who hold that there were two
Daniels, and then you may thinke your obiections
 stronger then as yet they are. It little concerneth vs to
 proue the Apocripha to bee true, who euer haue con-
 fessed that they are not Canonically scripture, and ther-
 fore may be false: but howsoeuer they are, I must tell
 you in humilify & loue, it was a bold & an vnreuerēd
 comparison

cōparifon to make the no better then *Holinsheds*, or *Eusebius* Chronicles, seeing their greatest enemies haue willingly cōfessed thus much: *that of all writings, that are they haue, & ought to haue the next place of estimatiō to the Diuine Scriptures: & not only these, but all the rest tearmed by S. Cyprian Ecclesiasticall: by S. Hierom Apocriphal: & by S. Austin Canonical*, haue bin red in the Church, with the other parts of the old Testament; if not in the Apostls times, yet euer since. If *Ruffinus* be not deceiued, they were approued as parts of the old Testamēt by the Apostles: for when *S. Hierom* writ to scornfully of the history of *Susanna*, & the song of the three children, he chargeth him therein to haue robbed *depositū sancti Spiritus, & instrumentū diuinū, quod Apostoli Ecclesijs tradiderūt.* & *S. Hierom* (who is not vually slow to defend himself) leaueth that point vnanfwered, pretending, that what he had spoken, was not as his own opiniō, but what the Iews obiected. And for his pains in trāslating the book of *Iudith*, he giueth this reason: *Quia hunc librū Synodus Nycenain numero sanctarū scripturarū legitur cōputasse.* *Chenistius* (a mā deseruing wel, of the religiō professed by our church) hauing proued against the counsel of *Trent*, these books (wherof we speak) not to be canonical, poundeth vnto himself a question. *Numquid igitur simpliciter abiiciendi & dānandi sunt libri isti?* and he answereth, that we are not to cast them away, wher we thinke they haue something in them, which are not consonant to the Canonical scriptures, but rather so to expound them, as that they may agree with them, therfore concerning the fact of *Symeon* & *Leui*, for which (as it seemeth) you are not willing to read the book of *Iudith*, because she confesseth that G O D put a sworde into their handes to take vengeance of the straungers, blessing the zeale

Apocriphis qui in volumine-bibliothē habes. cur, trimum post Canonicos locum tribuimus. Zanch. de Relig. cap. 1. Act. 4. 5.

Chenistius in ex. Concil. Trident. de sac. Scrip.

Iudith. 9. 21

Gen. 49. 6. 7. 5.

Eti. 10. 5. 6.

Calu. in vers. 15
Gen. 34.Gen. 34. ver. 30.
Gen. 49.

which *Iacob* cursed, and God plagued as a rage, wee must answer as others haue done, that the king of *Asshur* is called the staffe of the Lords wrath, and his hand was the rod of the Lords indignation, the Lord sent him to rob, spoyle, and tread downe his people like mire in the streetes. God, therefore put a sword in his hand, and armed him, and not him onely, but as many also as were stirred vp against any country, or Nation, or peculiar persons, good or badde, when it pleased the Lord, either to chastice his children for amendment and tryall, or to punish the wicked to their destruction. Now then, the *Sichamites* without all controuersie had grieuously offended, and a heauie iudgement of GOD (for their offences) falleth vpon them; therefore may wee say, that the Lord did arme those instruments, by whome hee did execute his vengeance against them. And Master *Caluin* confesseth, that *Vnius puella stuprum horribili totius orbis strage Deus ultus est.* And *Musculus* saith, *voluit Deus insignem hanc contumeliam, tam graui & insigni vindicta punire, vt euidentissimo exemplo monstraret, non fore impunes omnes eos qui contumeliam, & ignominiam Israeli inferrent, modo corde erga se integro esse perseveraret*: therefore against reason and the iudgement of learned men in our church, you seeme to deny that God did arme *Simeon*, by whom he did execute his punishment. Besides, *Iudith* doth not commend that which *Iacob* condemneth, or curseth; for, *Iacob* reproveth there the fact, for that they did exceed in anger and cruelty; but *Iudith* commendeth the zeale which they bare vnto the Lord and his lawe, for the villany that the *Sichamites* had committed, and yet, as concerning the fact of *Simeon* and *Leui*, such as were
not

not ignorāt of that which *Iacob* doth vtter in both pla-
 ces, are bold to affirme thus: *Non est nostrum, de hoc fac-*
to filiorum Iacob ferre sententiam, haud enim secundum ex-
ternam faciem considerandum est, quemadmodum in foro Iu-
dicti fieri solet, sed totum relinquendum Iudicio Dei, qui du-
bio procul hunc illius zelum, ad sumendum de reprobis ultio-
nem indidit. Of like iudgement were some long since,
 that liued in the church, of whom *Beda* saith, *alii dicunt*
hanc vindictam, quae facta est a Simeone, & Leui, domino
non displicere, quod in hoc ostenditur, quia liberati sunt de
manu inimicorum suorum: Sine quod Legem dei, & cir-
cumcisionem vindicauerunt, eo quod vim fecit incircumci-
sus super illam quae de Circumcisione fuerat. *Lyras* (writing
 vpon the ninth of *Iudith*) saith thus; *hoc videtur falsum,*
nam Iacob reprehendit illud factum tanquam malum. Gen.
24. 49. Dicendum quod in facto illo duo fuerunt, scilicet ze-
lus vlciscendi stuprum; & illud fuit licitum & iustum, quia
non habebat Iudice n, qui vellet factum punire, cuius au-
thor erat princeps ciuitatis, & populus eius fautor. Et sic lo-
quitur hic Iudith, Aliud quod fuit illi fuit modus vlciscendi,
qui fuit malus & proditorius, in quantum filii Iacob fcegerat
pactum habitum cum Sychemites, & sic reprehendit illud Iac-
ob. All which considered, with that which many o-
 ther Diuines haue written in this cause, you cannot
 but confesse that *Iacob* and *Iudith* (in diuerse respectes)
 might censure the same fact in a diuers manner, and
 yet both true. The next thing which you mislike; is,
 that in *Toby*, where the *Angell* maketh himselfe of the trybe
 of *Nephthaly*, and in another place, one of the seauen holy
 Angels that offer vp the prayers of the Saints to God; which
 it pleaseth you to censure thus, perhaps with greater
 zeale, then either discretion, or modesty (in both a lyer
 and

Musculus in cap.
24. Gen.

Iudith com-
mendat the
fact.

Iacob confes-
seth the maner,
and both truly.

Tob. 13.
Tob. 12. 45

Reuel 8.3.4.
Heb. 2.

& is the latter, a lying Vsurper vpon that office, which none, but the Angell of the Covenant may it eddle with.) *Lunius* is the first (to my knowledge) that findeth an vnruth in the first place, but so hard a iudgement (in wisdom) might haue been well spared, considering that he cōfesseth the place to be corrupt, which might haue moued him, either to acknowledge, that by reason therof, he is ignorant of the true sence of the place, or to allow of the interpretation of the learned, before him, that haue deliuered such sence as may be admitted without allowing any vnruth. *Lyra* saith, it is a figuratiue speech, like that in *Tob. 6. vers. 12*. VVher *Azarias* is interpreted *adiutor Dei*, & so are the Angels: *Ananias* is interpreted *gloria Dei*, whose sons are the Angels. Now, if it be an vsurping vnruth, for the Angels to offer vp the prayers of the Church vnto God in the mediation of his Son, we shal (peradventure) deprive our selues of a great part of their ministry, & dissolue that communion of Saints, which we profess to belceue as an Article of Gods truth. We doubt not, but Christ maketh intercession for vs, and offereth our prayers in another manner, more powerfull & effectuall then Angels can. *Zanchie* concludeth thus: *Si hos non licet innocare, qui nos audiunt, postea que spectant, & nos curant, quomodo igitur demeritos homines?* And in the same booke, he alledgeth this place (not doubting that this was a true Angell, to whom you giue the lye) to proue, that the Angels are both sent vnto vs, & yet haue their aboad (especially) in the presēce of God himself: so that, these bookes (being in some sort innocent) haue tasted of much euil, through the ignorance of such, as haue bin their iudges. But we cannot shew our charity better, then hartily to be sory for those, who wil needs erre.

Zanch. de oper.
lib. 3. cap. 22.

Zanch. de orer.
pag. 106. lib. 3.
cap. 10.
Ignorantia iudi-
cis plerumque of-
faciunt inno-
centis. A. 158.
11. 1. de vitijs
per. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1. 1.
1. 1. 1. 1. 1. 1. 1.

To conclude then this point, I must intreat you in the spirit of meeknesse, to take a second view of this your vireuerend & vncharitable censure, both of his Angels in heauen, & his Church on earth: for if the angel had made the same answer, which you alledge, *that he was one of the seauen Angels, that offer up the prayers of the saints to God*, he had not bin a lying Usurper (as it pleaseth you to tearme him): for saith *P. Martir*: *If thou read in the scriptures* (note that he calleth them Scriptures, and in the margent quoteth this place) *that the Angels offer up our prayers, this is not done of them to instruct or teach God, but by discouering & laying them open, we our selues be the more earnestly bent to craue the helpe of God: And what discomfort should arise, if we affirm this selfe same thing of Angels?* Thus far *P. Martir*, which was taken of *S. Austin*: so that, you see, there was smal reason to account those blessed spirit (the Angels) *Lying usurpers*, hauing spoken no otherwise then truth may warrant: or else to what end were that speech of our sauour: *Se that ye dispute not one of these little ones, for I say vnto you, that in heauen, there Angels alwaies behold the face of my fath r, which is in heauen.* But you cannot with a safe conscience subscribe to a translation that uttereth so *usurping an vntruth.* I doubt not, but you haue wel considered, that it is (as you say) or else, as in the doctrine you haue wronged the angels: so, for the translation, you will be found, for to wrong the Church. You cannot be Ignorant, that the approued translation authorised by the church of England, is that which cometh nearest to the vulgar, and is commonly called the *Bishops Bible*, wherein according to the Latine, the words are onely read thus. *I am Raphaell, one of the seauen Angels, which stand in the presence of GOD.* I conserue the *Geneua* translation

Luc. Com. part. 1

cap. 13.

Job. 12. 15.

Lib. 15. de Trin. cap. 13.

Matth. 18. ver. 10;

readeth it as you reprove, but it was a translation neuer for the *notes* or the *text*, publicly authoris'd in our Church, so that modesty and due consideration ought to haue examined accusations of this Nature, with greater care, least others rightly iudge, that the assertions of such cannot be found that wrongfully, without conscience, dare aduenture to accuse both the church, on earth, and the Angels in heauen.

APOLGY.

Against false
translations.

SECT 6

A true suppo-
sition.

Iewell, Fulke,
Whitak & o-
thers.

The BB. Bible.

Touching the corrupt translations of the Psalmes, Epistles, or Gospels in the booke, they made before, no barre to my Subscription, because I supposed that our Subscription extended, but to the forme of Diuine seruice. In which, such portions of scripture were appointed to be read, ledt thereto partly by the words of Subscription, wherein wee acknowledge in the booke, such a forme as may lawfully be used, and promise to use the same partly by the Doctrine of our Church, which iustly taxing the Papists, for adhering to the vulgar Latine, and maintaining, that all translations ought to be corrected by the Originall, made it to me improbable, that our Church would impose an allowance of any corrupt translations, and chiefly by the practise of our Church in authorising another translation, of the Church Bible; by which I made no doubt, but any man might correct the translations in the Communion Booke, where they obscured or crossed the sense. But you (my Lord) gaue me in this point another light, telling mee, that we must use only, and subscribe to the translations in the booke, which I also understood to be auouched, by some other of your brethren, and lately found out to be intended in the Canon for subscription, wherein it is said, that the booke of Common Prayer, containeth nothing in it contrary to the worde of GOD, and may lawfully

lawfully (So) be used, so (a word now put in) as containing in it nothing contrarie to the word : and after that I doe examine subscribe to all things contained in the three articles. Now my Lord, if Austin (upon the credit of many Latin copies) would not admit one word (palam), where the sense rather required, then receiued it, because it was not in the Greeke, how shall I approue vnder my hand a translation, which hath many omissions, many additions, which sometime obscureth, sometime peruerteth the sense, being sometime senselesse, sometimes contrarie; of which I pray your Lordship to take a tast in the last page of this booke, where I will muster them together.

ANSWER.

IF you had continued in your former resolution, not to haue feared to subscribe, although some faultes were iustly to be found in the translation vsed, in our Church, you had neither opened a way to your owne wrong, hazarded for your curious disobedience, the Churchs censure, nor procured our labour in defending her at this time. It need not to be supposed by any, that the Church of *England* desireth to impose an allowance of any corrupt translation, neither are you, or any other, as we haue often told you, required to allow by subscription the translation, but onely to approue the forme of diuine seruice; and yet surely the care of this Church, since the light of the Gospell did shine in it, was neuer wanting to publish the scriptures, translated as agreeable to the fountaines, as they could deuise; and to this end, authoritie did command the allowance of that translation, which for their

and cost in it, is commonly cal'ed the Bishops Bible, from whence if you, or any man collect that, because a new translation is authorised, and the papistes iustly taxed by our men for adhering to the vulgar, that any man might correct the translations in the communion Booke, where they obscured or crossed the sense: we must tell you, that, first for the vulgar translation, we disabie not so farre, but that we are readie to confesse (whether you vnderstand the Italian, or that which goeth vnder the name of Saint *Hierom*) that they were vsed anciently in the Church, a thousand and three hundred yeares ago, one of them (by Saint *Austin*) preferred before all the rest, the other highly commended by *Boza*, and that of the vulgar (though with *Pagian* and *Dryedo*) we thinke it were not Saint *Hieroms*, but mixt, yet we can be content to say as *Isidor* doth of it, *Interpretatio eius ceteris antepanitur*, his translation is to be preferred before others: but for all this, both you, & the Church of Rome must know, that theie, neither are so pure, as the fountaines themselues (for no translation (whatsoeuer) is Authentickall Scripture) and that from hence, euerie priuate man must not take libertie vnto himselte, to correct and amend at his owne pleasure, least wee haue iust occasion to complaine, as Saint *Hierome* doth, that there be as many varieties of translations, as there be bookes, whilest euerie man (according to his fancie) addeth or detracteth as seemeth good to himselte. Neyther can an error in translating, in any Church, be an argument sufficient to proue it to be no Church. And concerning the Church of England, it hath not wanted a care, and a religious care in this point, and therefore it were no reason for you, or any to reprove her

*Jewel, Fulk whi-
chers &c.*

Ital translat.

*Lib. 2. de doct. chr.
Cap. 15. in prefat.
in Gen test.*

*Lib. 6. Etimolog.
cap. 7.*

*In prefat. in Lat.
Tot esse apud la-
tinos exemplaria
quot codices, cum
quisque pro suo
arbitrio vel ad-
diderit, vel sub-
traxerit quod ei
videretur: Eccle-
sia nulli potest in-
lecerum, quorun-
dam versione, vt
interim non desi-
nit esse vera Ec-
clesia.*

*Whitak. cont. 1. de
scripti. quest. 2.
ap. 7.*

her

her, for that wherein she deserueth prayse, onely your patience is required, to forbear all priuate corrections of translations, vntil authority from the diligent labors of learned men (wholly imployed in that busines) may establish a better: & yet the faults in this, are not such, but they may be tollerated without offence, though (peraduēture) corrected with more benefit. And seeing there is no error in faith, contrarie to the doctrine of the Church, that can be in pretence confirmed, by any reading, which we allow, me thinks the article of subscription may wel say, that the book of common prayer containeth nothing in it contrarie to the word of God, and that it may lawfully be so vsed. But say you, if *Austin* (whom I call Saint *Austin*) vpon the credit of many Latin copies, would not admit one word (*palam*) where the sense rather required, thē receiued it, because it was not in the Greeke, how shal I approue vnder my hand, a translation which hath many omiffions, &c. If your moderation had beene like vnto Saint *Austins* in this case, we should haue little cause to mislike your doing, and yet the example, which you bring for your best warrant, being stretched so far, as you do, cannot iustly be reckond amōgst S. *Austins* vertues. For in that place which you alledge, he saith: *Multa latina exemplaria sic habent (et pater tuus qui videt in absconso, reddet tibi palam) sed quia in Græcis quæ priora sunt, non inuenimus (palam) non putauimus huic aliquid differendum esse.* Now, I see not, what can be directly gathered from S. *Austins* example, for (*pala*) was not in some Greek copies, but I hope you know what *in tu parua* is, which sometimes they translate in *propatulo*, somtimes *palam*, & if the old Latin translation want it, & the Greek haue it (as

De Script. cont. I.
quest. 2. cap. 12

Offendere hoc non
peto quia ingenitū
deest, sed quia
bona causa. *Aust.*
cont. Jers. lib. 2.
cap. 98. 9

Doctor *Whitakers* noteth) Iudge whether you ought to imitate Saint *Austin* in this, whom the *Rhemistes* follow, rather then the original which is followed by our Church, and therefore the blemishes in our translation, which your zeale hath published, of omission, addition, obscuritie, peruerting as senselesse, contrary, and such like; we are willing to answer them, when we come to your objections in the last page, which wee know you cannot proue, not that you want wit, but because you are not afflited with a good cause.

A P O L O G Y . . . I

Exceptions 2.
bout Baptisme.

S E C T . 7 .

From the exceptions concerning the Scriptures, I come to those which arise about the Sacraments. And though there be cause to speake of priuat Communions, as on the Churches part, not so well ordained; yet I will insist vpon private Baptisme, and will draw vnto it that Rubrick, which saith (that it is certaine by Gods word, that Infantes baptisat haue all things needfull to saluation, and are undoubtedly saued. This speech I did interpret as spokē not simply, but ex hypothesi in opposition to the popish conceit of the necessity of confirmation in this manner, that the child (hath al things necessary) that is, all outward means, & needs no confirmation (& is undoubtedly saued, that is as undoubtedly, as if it were confirmed. And vnto this construction the precedent part of the Rubrick directed me. & the sound doctrine of our Church against the simple necessity of Baptisme, and grace inseparably annexed therio, did set me in it, & then the speech seemed like that of Christ in the ninth of Iohn, where hee saith, (neither hath this man sinned nor his father) that is not in such sense as the question was asked, whether he or his father had

had sinned. As for private Baptisme by a lawfull minister, being accompanied with such doctrine, as our Church hitherto hath generally received about the same. I thought, it might be inexpectant, but not unlawfull. But (my Lord) observing since in the booke of conference, that my Lord of London (leaving the state of the child unbaptised, as uncertaine) saith: that if it die baptised, there is an evident assurance, that it is saved (without any exception made of Gods eternall purpose) and further, that the place in the third of Iohn (Except a man be regenerate of water, and of the holy Ghost, &c.) must be understood of the Sacrament of baptisme, which conceit (if we draw the text to infants) must necessarily thrust us, as it did Austin, and other Fathers, upon the simple necessity of that Sacrament unto salvation as the like words in the sixth of Iohn: Except ye eate the flesh, and drinke the blood of the Sonne of man, ye cannot be saved: being understood of the other Sacrament, drew on the Administration thereof to Infants: perceiving (I say) the grounds laid in that conference, and by whom, and adding therunto that addition to the Catechisme, that there be two Sacraments, as generally necessary to salvation; and the sixtie ninth Canon, which under paine of suspension bindes the Ministry (in case of necessity) to hast to the baptising of every weake child (the very night not excepted): It seemeth to me, that our Churches doctrine, in this point, is declining to that opinion of the simple necessitie of that Sacrament, and grace annexed thereto, which we formerly opposed. And if this be the present intention of our Church, I dare not subscribe to such an use of private Baptisme, neither to the former Rubrick, which being capable of a good sense, may also be taken, and hereafter pleaded (under our subscriptions) in a bad one.

Pag. 16. 17.

A. B. Epist. 23.
 & scilicet.
 Ambros. de illis
 qui bapt. ca. 7. 8.
 Innocent. 1. et. 97.
 apud August.

The second
 day's Confer.
 in the Tower,
 and all our writ-
 tings against the
 papists.

ANSWER.

WE cannot but wish that the holy pretenders of zeale had so much discretion, that those things were iustly blameable, for which they are so willing to forsake the executiō of their deuine function, & so boldly without consciēce to transgresse the lawful ordinatiōs of a religious King, whose cōmaundements, eyther to limit to their owne fancies, or to censure after those opinions, which they apprehēd to be vertuous & iust, were both to cōnit an act neuer warrantable in any age, and to vsurp vpon that throne, which they must not touch; all men that liue in the bosome of a Church, whose peace to thē ought to be dearer then 1000. liues, are to be carried with that charity towards the doctrine & lawes, which it publiکly professeth, or wherewith it is well gouerned, that all indeuors of reconciliation, are to be bēded to this scope, to make it seeme both to *teach* & to *gouern* like the Church of Christ; for there is nothing of that euidence in the word of god, nor euer was of that vse in the family of Gods house, which oppositiō vnbridled could not peruert, or vnhalloved boldnes misconster; there is nothing left vpō earth to the Church of greater vse, then the Sacramēts; whose chiefe force, & vertue cōsisteth in this, that they are heauēly ceremonies, which God hath sanctified & ordained to be administred in his Church: first, as marks to know when God doth impart his vitall or sauing grace of Christ, vnto all that are capable therof: & secondly as means conditionall, which God requireth in thē, vnto whom he imparteth grace: for (as elswhere we haue noted) It must needs be a great vnthankfulnes, & easily breed contēpt, to ascribe only, that power to thē to be but as *scales*, and that they teach but the mind by other senses, as the word doth by hearing, which if it were al, what reasō hath the Church

Hok. lib. 9.
pag. 116.

In the defence
of master Hoo-
ker. pag. 95.

to bestow any *Sacramēt* vpon *infants*, who as yet for their years, are not capable of any instructiō: ther is therfore, of *Sacramēts* (vndoubtedly) some more excellent & heauenly vse. *Sacramēts* (by reason of their mixt nature) are more diuersly interpreted, & disputed of, thē any other part of religiō besides, for that in so great store of properties, belōging to the self same thing, as euery mans wit hath takē hold of some especial consideratiō, aboue the rest. so they haue accordingly giuē their censure of the vse & necessity of thē, for if respect be had to the duty which euery cōmunicant doth vndertake, we may cal thē truly bonds of our obedience to *God*, strict obligations to the mutual exercise of christiā *charity*, prouocatiōs to *godlines*, preseruatiōs from *Sin*, memorial of the principall *benefits* of *Christ*. If we respect the time of their institution, they are annexed for euer vnto the new Testament, as other rites were before to the old: If we regard the weaknes that is in vs, they are warrāts for the more security of our beleefe: If we compare the receiuers with those that receiue thē not, *they are works of destination to separate Gods own from strangers: & in those, that receiue thē as they ought, they are tokens of Gods gracious presence, whereby men are taught to know what they cannot see*: for *Christ* & his holy spirit with all their blessed effectes (though entring into the soule of man, we are not able to apprehend or expresse how) do notwithstanding giue notice of the times, when they vse to make their accesle, because it pleaseth Almighty *God* to cōmunicate (by sēsible means) those blessings which are incōprehensible; seeing therfore that grace is a cōsequent of *Sacramēts*; a thing which accompanieth thē as their end: a benefit, which he that hath, receiueth from *God* himself, the author of *Sacramēts*, & not frō any other naturall or supernaturall quality in them. It

may be hardly both vnderstood, that Sacraments are necessary, and that the manner of their necessitie to life supernaturall, is not in all respects, as meat, drink, and such like, vnto naturall life: because they containe in themselues no vitall force or efficacy, but they are duties of seruice and worship which vnlesse we performe, as the author of grace requireth, they are vnprofitable: For all receiue not the grace of God, which receiue the Sacraments of his grace, neither is it (ordinarily) his wil, to bestow the grace of sacraments vpon any, but by the Sacrament: which grace also, they that receiue by Sacraments, or with Sacraments, receiue it from him, and not from them: for (as *Hugo* saith) These do not giue, that which is giuen by these, and yet ordinarily (as necessary) to receiue these, as those graces are necessary, which we receiue by these: so that, Baptisme, though it be not a cause of grace, yet the grace which is giuen by Baptisme, doth so farre depend vpon the very outward Sacrament, as that God will haue it embraced, as a necessary means, whereby, we receiue the same: and howsoeuer we dare not iudge those, that in some cases do want it, for the want of it, yet we may boldly gather, that he, whose mercy now vouchsaferh to bestow the means, hath a' so long since intended vs that, wherunto they lead: so that, we think in this discourse of yours concerning priuate, & the necessity of baptisme, that some things are misunderstood, some things misconstrued and some things false: *misunderstood*, where you make this to be the opinion of our Church, that all, who are Baptised, must necessarily be saued, or of the contrary: whereas, it is but vnderstood, as, eyther man hath euidence left to direct his iudgement, or the Church hath power, to admit into the house of

*Non enim isti
tribuent quod
seruipiantur
Hugo de sacra.
ca. 3.*

GOD. And for others, who want this Sacrament, although wee cannot Iudge of the secret election of God, yet we haue reason to feare a denyall of that Grace, where we see a manifestation of the want of the meanes, appointed for the obtaining of it: for (doubtlesse) as one noteth, the sacrament of Baptisme in respect of God, the author of the institution, may admit dispensation, but in regard of vs, who are tyed to obey, there is an absolute necessitie: for it is in the power of God, without these to saue, but it is not in the power of man, without these to come to saluation. And yet our Church holdeth constantly, and truely (notwithstanding your doubts) as well touching other beleeuers, as Martyrs, that Baptisme taken away by necessity, taketh not away the necessity of Baptisme; but is supplied by the desire thereof. For, as the visible signe may be without true holinesse; so, the inuisible sanctification (saith *S^t Austin*) may sometimes be without the visible signe, and yet these are no reasons, either to debarre the Church from imposing priuate Baptisme, ypon great peril, from this necessitie: or to conclude out of this case, that the Church declyneth to a necessitie, ouer rigorous, and such as formerly was op-
 pugned in our Church.

2 *Misconstrued* the speech of the most reuerend father, the now Lord Archbishoppe of Canterbury, who (as you say) made no exception of Gods eternall purpose. It cannot bee ignorance, but want of charity, which maketh you to misconster him thus, seeing euen from that learned Deane, who penned the whole conference, you might haue collected what manner of necessitie, was vrged by him, his words are these *in which word (Necessity) he so pressed not, as if God without Baptisme*

Hek. ii. 5.

*Lib. 3. Quest. vel
Test. cap. 84.
Canon. 69.*

*D. Barlow Deane
of Chester.
Confer pag. 16.*

tisme could not saue the childes; but the case put, that the state of the Infāt dying unbaptized, being uncertain, & to God only known: but if it dy baptised, there is an euident assurance, that it is saued. What could be more religious & agreeable to the doctrine of truth, or more necessary in these presūptuous times, wherein a Sacrament of so absolute necessity (by practise of some) is growen into such contempt; which necessity, if at any time wee haue denyed (dealing with those of the church of Rome), It is because ouerstrictly they bind (frō the act done) grace to the Sacraments, as if none that receiue them, could want it, or none receiue that grace that do want them.

10^h. 5. 6.
Read our defence
of master Flou-
ker. pag. 110.

3 False; that the place of S. Iohn, is not vnderstood of the Sacramēt of Baptisme, which you seeking to shun, least you shold magnify Baptisme ouermuch, ought to take heed, least you run into the contēpt therof: the one being that, wherūto al mē are inclined, & the other bringing lesse hurt to the church, by a necessity ouer absolute, which serueth but to make al men carefull, not to neglect a thing of such institutiō, & so great vse, whilst a fear to establish an absolute necessity, bredeth (by degrees) a contēpt of that, which is the only ordinary way into the church of Christ in heauē, & the only way into the church vpō earth. And because the Iews had many rites, which in a larger acceptatiō, were called *Sacramēts*, but in a strict acceptation (as we) only two: to distinguish betwixt these & the other, it is added (not without cause) to the catechisme; that *there be two sacramēts, as generally necessary to saluatiō*: noting, that ours (succeeding two of theirs, *Circūcision* & the *Passouer*) retain a necessity as theirs, more & aboute the rest: so that, the intētion of our church, being neither differing frō it self, nor frō the doctrine of truth, in this point, you need nei-
ther

ther feare by subscription to giue your allowance, nor doubtleast your subscriptiō might iustly be pleaded to a bad sence.

Apology.

Exceptions concerning interrogatories in Baptisme.

SECT. 8.

MY second exceptiō, about the Sacramēts, is to the interrogatories in Baptisme: made to the child, & answered by the sureties, that this fashion was causelesly & needlesly transferred frō those of years, & forerūners to Infāts free born in the church, I hold with Beza, Bullinger, Zepper, & others; yet thought it not vnlawful in this cōstruction; namely, that this professiō (made in the child's name) should not import, either such a distinct faith in the child, which (saith Austin) were Infānus error: or that the faith of the sureties should auaille the Infāt, which the word reiecteth: or, that the sureties undertook that the child should hereafter make good this profession, which were Infāna presūptiō: but that this profession was thus made by the mouthes of the Godfathers, partly to admonish the understanding congregation of that cōuenāt, which Baptisme really inioyneth to euery Christian, euen as the Prophet spake to the dead Altar, to admonish liuing Ieroboam, & the Prophets ^{1. King. 13. 1.} (as Chrysostom notes) spake to the unreasonable creatures, ^{Homel. 3. de 1. 2. 11.} to teach reasonable men, how unreasonable they were become: and secondly, to cast vpon the Godfathers, a kind of charge, & with it, an aduantage of calling vpon this child, when he came to yeares to knowe & answer that stipulation of Baptisme, which they made profession of, as in his name, whē he was Baptized, to shew what he should haue done himselfe, if he had bin of years: & in this sense, I thinke it lawfull though (perhaps) too obscure and vnnecessarie. But my Lord, if the Catechisme, which making Faith and Repentance (that is, the profession of Faith and Repentance) necessary to those that are to be baptyzed, proceeds to say, that Infānts perform this faith, and repentance by their sureties. If (I say) this intend (as it doth insinuate) a necessitie of such a profession to

be made in the childes name, before it might bee admitted to the Sacrament, as I reiect that conceipt as an error fauoring this Anabaptistickall opinion, that faith must fore-goe the Sacrament of Baptisme: so, I dare not subscribe to the practise so inioyned, and intended, and would wish it changed into that course, that Bucer aduised.

Confer. cap. 14

ANSVVR.

IT seemeth, there is a curious desire of reprehension in those men, who are willing to reprove the practise of their owne Church, for that which is a custome ancient, necessarie, and of much vse: wherein wee reprehend not alone the disposition of such, but wee are ready to let the world see, that the things themselves are most innocent, which they doe reprove. Most of them are not yet come so farre, as to deny Baptisme to Infants (an arrour which may follow from their former opinions, if they suffer Scisme to growe in them, and humours to bee rules for conscience) but they are ready to professe, that there is no faith in the childe required to Baptisme, and that to bee borne of faithfull Parents, is as much for their admission into the Church, as the profession of the faith, which they make by the mouthes of others. This, as it is vnthankfull to spurne at the indulgence of the Church; so, it is a contempt of duety, which God requireth on our part: there is no attainment to life, but through the onely begotten sonne of God, nor by him otherwise, then being such for beleefe as wee ought: as if those articles in the iudgement of God, were set downe for all men: first, to subscribe vnto whom, by Baptisme,

tho

the church receiueth into Christs schoole; and seeing no religion inioyeth sacraments, the signes of Gods loue, vnlesse it haue also that faith whereupon sacraments are built, could there (as one well noteth) (which I am sory you obserued not before you stumbled at these doubts) be any thing more conuenient, then that our first admittance to the actuall receipt of his grace in the sacrament of Baptisme, should be consecrated with profession of beleefe, which is to the kingdome of God as a key, the want whereof excludeth Infidels both from that, and from all other sauing grace; And howsoeuer we say with S. Austin that *Infants haue not a present Actuall habit of faith* yet they haue then the *foundation* of that wherupon afterward they build, the first ground whereof was laid by the sacrament of Baptisme; so that without any *madd presumption* (as you tearme it) we may say truly of infants, that they are then *beleeuers*, because in Baptisme they *begin* to be, which continuance of time doth afterwarde make perfect. For if we call them beleeuers for their outward profession sake who are much further from faith then infants, why may we not without *madnes* or *presumption*, account infants to haue faith which haue that grace giuen them, which is the first and most effectual cause, out of which our beleewe groweth: and whilest others that know him beleewe not in him, these beleue in him before they know him. Now seeing then that Baptisme implyeth as Circumcision a couenant betwixt God and his people, it is to be thought that as God in that sacrament bestoweth remission of sins & the holy Ghost, binding himself as it were to bestow all other graces requisite in time to come; so euery infant receiuing the same sacrament at the hands of god

Hooker lib. 5.

Page 152.

Quem potuerunt illi nosse
nec habere,
illi potuerunt
habere antequam nosse.
Auz.

tyeth himselfe likewise for euer, to doe and beleue what the Lord commaundeth. Now, who is there (considering this contract) that can blame either the interrogatories, or the sureties which vndertake in this stipulation, seeing the thing is required, nay, inioyned with such necessity for the Church, to exclude infants, because they cannot by their owne tongues contract, were ouer rigorous: and not to take securitie at all, for those who cannot answere for themselves were to bee to carelesse; for the profession of faith, beeing necessarie to a publike admittance into the house of God, what cause is there why sureties may not lawfully doe it, seeing they know they are the children of fathfull Parents, and so consequently partakers of the promise, and that they are such as would make the same profession themselves, if they were of yeares, or that the Church should not require it, euen to put men in minde vpon what condition they admit them into the Church, and to manifest a reason, why they refuse others: so that for any thing I see alledged against it, as faith and repentance are necessarie to make the Sacraments effectuell, so this faith in this case is lawfully professed by the sureties, and effectuell for the infant, whome to accept into the Church without this, were to wrong the Sacrament, and not to receiue with this, were to wrong those infants, to whom the couenant belongeth by an euerlasting promise.

Gen. 17

APOLOGIE.

Of the Crosse
in Baptisme.

SECT. 9.

THE last thing about Baptisme, is the signe of the Crosse which though I long held otherwise, yet of later yeares I held lawfull to be vsed, taken in this construction that after the childe was incorporate into Christ and his Church by

by Baptisme; the congregation, by the mouth of the minister, as their Agent in this and not Gods, as in Baptisme, should acknowledge their acceptance of him into their societie and signe him with the signe of the crosse, as with an auncient token of christian profession, in token of that which the congregation hereafter expected and hoped for at the hands of this childe newly made one of their fraternitie by Baptisme. In which use, I held it no signe from God to men, as bee the Sacraments: nor of men to God, as the bowing of the knee in prayer, but of men to men, as the Kisse of Loue, or the Ring in Mariage; no part of Gods worshipping, no part of the Sacrament, no consecrating or operative signe, no Symbolicall or Sacramentall signe, no not so much as explicatorie to set out the vertue of the Sacrament, as oyle, milke, hony, and other olde deuised, but wel reiected ceremonies did; but to bee a simple significantiue rite, to expresse the congregations hope, and expectance of this childe. And in this haue defended it, not as well imposed, but as lawfull to be used, at sundry meetings before and since my Subscription; and to perswade mee that our church intended it in this sense, I haue these reasons. First, because it followeth after the verie act of Baptisme finished. Secondly, because the words are in the plurall number (wee receiue this childe &c. Thirdly, in priuate Baptisme, where the company expecting present death, could not hope for such a christian profession to be, after made, that Sygne was omitted, which if it had intended any consecration or operative vertue, might and would then haue beene used; and lastly because the Godly fathers which reformed the book cast it out of the sacrament of the Supper, and all other uses where it assumed any superstitious purposes, I belecue they ment here to reduce it to the very first use and only good use which it had to make it a simple token of christian profession, and no more.

Answer.

It litle auaieth in the consideration of wise men, either to publish our owne former true opinions which afterward we indeuour to disproue, or to afford iust excuses for the lawfull practise of that church, with which notwithstanding we are not willing to consent; It being either deceit in vs to allowe what in conscience we think not to be good, or an vnexcusable weaknes not to consent vnto that which we doe allow; In this respect of the practise of sundry men (who are willing to seeme and peraduenture in truth are vertuous) the church of England may iustly complaine as Saint Hierom doth *ab, amulis nos frustra Lacerari, qui malunt videri contemnere praelara quam discere*: doubtlesse the number is great (and yet a number deseruedly not of any great account) which will rather seeme to contemne, then to learne wholesome things. Morall wise men haue thought *waivering to be the greatest signe of an euill minde*. For wisdom cannot better appeare, then euer to will and to nill the same things; this being as one noteth the foundation of that truth, *that the same thing cannot euer please, if it be not iust*. Let those therefore that bee wise consider of your speach. You first for a long time held these Ceremonies not to bee lawfull (we take you first from the beginning of your resolution in matters diuine) then after that lawfull; now vpon the third change vnlawfull, and peraduenture heareafter we shall haue better hope; I can in all humilitie and charitie grant vnto you the same fauour, which vpon such inconstancie I would desire to bee granted to my selfe in the like case: but surely wise men not so easily mooued with the same passions that wee are, doe well discern that it is not safe in matters of
this

Hieronymus
Epist. 133.

Maximumius
diciunt malæ
mentis fluctua-
tio. Senec.

Non potest
idem placere
nisi rectum. Sen.

this nature, to relye vpon their fancies at all, whose opinions in things for which they contend with so much earnestnes, are continually subiect to so much change; reason euer by collection concluding thus, that whatsoeuer hath bene may be, and those who haue thrise changed are not at all times when they seeme so guided by the truth which is euer the same, but rather may feare the imputation of a *double minde*, which as *Iames 1.8.* S. *Iames* saith, *is vnstable in all his wayes.* Yet notwithstanding, wee are willing and desirous to heare from you such speeches, as are arguments of that loue and obedience which all men ought to beare vnto that Church wherein they liue: we are content to allowe (although you haue not fully expressed the intention of the Church of England in this point) *That to signe the Infant with the signe of the Crosse, was to signe him with an ancient token of Christian profession: that it is not a signe from God to men, nor of men to God, (and therefore no idolatrous worship inuented in our Church) but of men to men (as the Ring in marriage) no part of the Sacrament, no consecrating or operative signe, no Symbolicall or sacramentall signe not so much as explicatory but a simple significatiue rite expres to the Cōgregations hope & expectation of that child; which no mā can doubt to be the vertuous & religious intention of our Church: both because (as you confes) It is after Baptisme, 2. It is saide, wee. 3. It is omitted in priuate Baptisme. 4. And lastly the signe is omitted in the Lords Supper, as not giuing either vertue to the Sacrament or holinesse to the action, which were (in these latter times) vn sufferable errors, superstitiously brought in by the Church of Rome: wherein all indifferent men mā see the moderation of our church, which hauing left the ordinary vse of the Crosse, in al*

actions at all times, (for which the practise of antiquitie might haue beene some warrant) haue onely admitted the same in Baptisme, as then chiefly requisite for a signification of that profession, which at that time the Infant vndertooke, and therein ment to continue for euer after. In this sence (which is the warrantable intention of our Church) if you haue held it lawfull heretofore, and now doe not, wee may say as S. Paule to the Galathians; *Ye did run well, who hath hindred you, that you did not obey the trueth?* but wee will not censure you, but rather hope better things of you, desiring all men to remember the Apostles peremptorie conclusion; *If any man teach otherwise & consenteth not to the wholsom words of the Lord Iesus Christ, & to the Doctrine which is according to godlinesse, he is pult up and knoweth nothing, but doeth about questions & strife of words, whereof commeth enuie, strife, railings, euill surmises, froward disputations of men of corrupt mindes, and destitute of the truth, which thinke that gaine is godlinesse.*

Gal. 5. 7

1. Tim. 6. 3. 4

A P O L O G I E.

BVt now my Lord obseruing duely the 30. Canon, made of purpose to explaine the lawfull vse of the crosse, to which we are now tyed, as to the iudgement of the church (though for my reuerend opinion of that assembly I could easily beleue that in this explication they haue bin vsed as were the good fathers at the counsel of Arimine, vnder great penalties;) I finde that our Church professeth to retaine it for the very remembrance of the Crosse, which is precious to all that truly beleue in Christ, and in such vse as did the antique fathers and churches, and by name, that by that ceremony and honorable budge the infant is dedicated to the service

Canon. 140.

nice

wice of him that dyed vpon the crosse; In which construction I do not see how I can subscribe vnto it, as before I did; for confessing that I grudged the name of an honorable badge, remembering to what dishonorable Idolatry, it serued of late and yet doth in Popery, and being therupon attainted by the Peares and neighbour Churches is not yet restored in blood, and think we may say of it, as Iacob of Reuben; Thou wast fair, but hast lost thy bewty by clyming vp vnto thy fathers bed. I protest against that memoratiue use of it in the congregation and in the Sacrament, to call to minde the Crosse of Christ (whether thereby his sufferings, or his Altar be ment) as that which openeth a gappe to crossings in daily use, and crosses and crucifixes, and so any Imagery in the church and worship of God; and think that this which hath bin abused with spirituall fornication, as a common harlot, may easily proue in that use a cunning baud to sollicite the vnstable hearts of men to their old superstition, and therefore seemeth to me to be against the second commaundement, which forbiddeth all prouocations vnto Superstition, as well as the seauenth doth all incitations to Adultery.

ANSVVERE.

From dislikes seeming as grieuous in shewe, & for a long time as vehemētly persued by a great number, we are now come at the last to that one point (the Crosse in Baptisme) wherein alone both antiquitie is thought to be too superstitious, and this present age, for following the same example, vnexcusable of a dangerous & vn sufferable idolatric: but as the Church
of

Galat. 6, 14

of *England*, hitherto hath not found it safe to follow the reformation of those men, who know no other means to purifie Churches, but to pull them downe; so in this shee esteemeth it safer and more vertuous, to free the signe of the Crosse from the staines of superstitions, contracted in these later and corrupted times, rather then altogether to reiect the more auncient and purer vse thereof, as men ashamed of that which was. Saint *Pauls* reioicing at the *Crosse of Christ*. Wee are not desirous in things of this nature, to satisie the Reader with empty words, but as farre as wee are able in truth, to let all men see, that both the Church hath reason to exact an obedience to that which it doeth lawfully command, and that their curiositie is without excuse, who either of singularity or ignorance, seeme to pretend holy reasons to warrant them, in that which they doe refuse: and surely it must needs bee thought, an vnthankfull and ouer-bold accusation of those men, who dare aduenture to accuse a whole Church, a sincere and religious Church, a Church wherein they haue bin borne, nourished & brought vp; whose true doctrine hath bin the foundation of their iudgements, if they haue any, rather then they will be thought to like others. or in what things they refuse obedience to her Lawes, nor to be warranted by Gods word, as the vnstained actions of a sanctified, grounded, & pure zeale: as if the Church of *England*, which in the true opinion of the world is more settled, more reformed, more vertuous, vnder the gouernment of so sincere and so religious a prince, had by an vniuersall consent conspired as it were to increase Idolatrie, and established constitutions for the vniust recalling of the iustly banished superstitions of the Romish Church,

and

and therefore obseruing *duly the 30. Canon made of purpose to explaine the lawfull vse of the crosse, to which we are now tyed as to the Iudgement of the church, you do not see* Can. 140.
how you can possibly subscribe vnto it as before you did. We desire all that are indifferent to viewe the reasons and vses contained in that Canon, and we doubt not but it will appeare that their motiues were sufficient to ratifie the vse of the Crosse in the intention of our Church, and to free that learned and religious assembly from the imputation, you lay vpon them, by comparing it to the Counsell of ARMINE; First, Iewish and heathenish blasphemie derided our fathers in the christian faith, for preaching & beleeuing in him, who was crucified vpon the crosse, by which all vertuous and pure both men and times were so farre from being discouraged in their profession, by the ignominie of the crosse, as that thereby they rather reioyced and triumphed in it, yea, the holy Ghost so farre honored the dispised name of the crosse amongst the Iewes, that vnder it, was contained all the suffering, the merits, the fruites, and the comforts of Christs death. From hence proceedeth a reuerend vse and estimation of the signe of the crosse, in the Apostles time, signing hereby not onely themselues when they met with the Iewes, but their children which were baptised, to dedicate them by badge, as it were to his seruice, whose benefits bestowed vpon them, were contained vnder that name, and procured vnto man by Christs death vpon the crosse. But time corrupting often with staines of superstition the best things (for if Christ tell *Peter, If I wash thee not, thou shalt haue no part with mee; Peter will* Ioh. 13, 8, 9.
answere, Lord not my feete only, but my hands and my head) so apt are we to ouerdoe that which wee finde to bee
 Q pro.

firable vnto vs) The signe of the crosse in the more ignorant times of the church that followed after, became so laden with a continuall and necessarie obseruation, full of superstitious Idolatry, as it had beene for all occasions, a compleate armour to euery Christian, and that nothing could bee well, either begun, continued, or ended, that was not first hallowed with this signe. From which ignorant opinion, blemishing a thing of vertuous and good vse, the Church of *England* desiring to free the signe of the Crosse, doth not commaund or allow the publick vse at any other time but in Baptisme, and that first, as no part of the substance of that Sacrament, adding any thing to the vertue or perfection of Baptisme. Secondly, nor as a meanes of admitting of any into Christs flock, but as a lawfull outward ceremony, and honorable badge, whereby the Infant is dedicated to the seruice of him that dyed vpon the crosse. In respect whereof, the very name hath and shall bee honorable amongst all true christians to the worlds end: and therefore your comparison, of those in the conuocation for making of this Canon, to them in the counsell of ARMINIE might haue beene well spared, seeing the periculers of both beeing duely waighed, wise men may easily perceiue the beginnings, the proceedings, and the conclusion to bee farre vnlike: and therefore I must tel you, though not with so much seuerity as the cause deserueth, you could not with all your studie, haue found out a comparison more vnbesitting this cause, & more presumptuously iniurious to the King and the whole Church, which, that the reader may better vnderstand, wee will briefly set downe, as others haue done, from the beginning to the, end the proceeding of that counsell. After

CONSTANTINE'S death, whose wisdom suppress the
 greatest heresy, & whose vertue taught the whole world
 religion; **C**ONSTANTIUS his sonne reigned, one ra-
 ther seeming not so euill as hee was, then beeing in
 trueth, so vertuous as hee seemed, whom to haue set-
 led in a right opinion in his Fathers time, had beene a
 duety of good seruice toward God, a meane of peace
 and quietnesse to the church of Christ, a labour easie,
 and peraduenture, as pleasing as the suggestion of
 those, who were the vnnaturall corruptions of a well
 disposed sonne, of so vertuous a father. **C**ONSTANTI-
 VS, by the perswasion of the **A**RRIANs, deuised to as-
 semble all the Bishops of the whole world, about their
 great controuersie; but in two seuerall places: the
 Bishops of the West at **A**RRIMINA in Italy; the Eastern
 at **S**ELVCIJA the same time; amongst them of the East
 there was no stoppe, they agreed without any great a-
 doe, gaue their sentence against heresie, excommu-
 nicated some cheefe maintainers thereof, and sent the
 Emperour word what was done: whom doubtlesse it
 much offended not, that an heresie of that nature could
 not from the authoritie of wisdom obtaine strength,
 which it is like had not beene so much fauoured by
 him, if hee had not esteemed the daunger in the
 word to bee little, whilest their meaning, as they
 pretended in sence, was all one; but I lay the grea-
 test part of the blame for this euill vpon **A**ELIUS
LEONTIUS Bishoppe of **A**NTIOCH, that fauoured
 the **A**RRIANs (for mildnesse and yee'ding in some Bi-
 shops made the whole church bee troubled with that
 herisy) who scratching his head, white for age, said whe
 this snow is melted there will bee much durt; as if the
 bishops which were to succed him, would not suffer the

Sozom. lib. 3
 cap. 19.

same Hymnes (it is like of *gloria patri*) agreeable to the *Nyccen* council which he did, they had at *Armine* foure hundred which held the trueth, scarce of the aduerse part foure score.

But these obstinate, and the other wearie of contending with them thereupon, by both it was resolved to send to the Emperour, such as might informe him of the cause, and declare what hindered their peaceable agreemēt; there are chosen on the Catholick side such men as had in them nothing to be noted but boldnesse; neither grauitie, nor learning, nor wisdom. The *Arrians* for the credit of their faction, take the eldest, the best experienced, the most warie, and the longest practised *Veterans* they had amongst them: the Emperour coniecturing of the rest on either part, by the quality of them whom he saw, sent them speedily away, and with them a certaine confession of faith ambiguously and subtilly drawne by the *Arrians*; whereunto vnlesse they all subscribed, they should in no case bee suffered to depart from the place where they were; whereby many vexed with hunger, and violent detention, yeelded vp their conscience as captiue to those penalties that were vrged vpon them: yet as it seemeth by some others, what error soeuer was concluded in that counsell, was rather from the obscurity of the Greek word, then from any penaltyes: of which Saint *Hierom* saith thus; *Ingemuit totus orbis & se Arrianū esse miratus est.* Now, what can there be in the late graue and reuerend conuocation of the clergie of *England* answerable to this counsell? First, for any thing that I know there was amongst them no faction. Secondly, they dealt not deceitfully with the king to obtaine an allowance of what they concluded. Thirdly, no man was vr-

ged

Ex parte nostra
leguntur homi-
nes adoleſcentes,
parum docti &
parum cauti: ab
Arrianis autem
missi ſenes cal-
lidi & ingenio
valentes veteres
perfidie imbuti,
qui apud regem
facile superiores
extiterant, Sulp
lib, 2,
Sozom, lib, 3,
cap, 18,
Ruffin, lib, 10,
cap, 2,
Hieron, in dialo,
contra, Lucifer,

ged by compulsion, or detained vpon penalties to giue his consent; onely in this one thing, peraduenture not vnlike, that the counsell of *Nyce* had on her side foure hundred, whereas the *Arrians* (these inuentors of new opinions) had not foure score: besides I doubt not, but what was practised with the Emperour in this coun- cel, the contrarie was done with the King at the con- uocation, and so consequently you haue little rea- son to thinke that they were vsed as the good fathers at the counsell of *Armine*, for all men see that such as the Catholicks made choyce of as Embassadors for their part, to the Emperour at that time, such the Scis- maticks selected as solicitours of their cause, and fol- lowers of those petitions which were deliuered vp: some in whome nothing was to be noted, but boldnesse, nei- ther grauitie, nor learning nor wisdom. Which if you confesse, and thereby would conclude your selues to haue the trueth, but to haue also the same euill choyce of Agents, as the catholickes at that time; we say this were to wrap his sacred Maiestie in the ouersight of *Constantine*, and for excusing of your selues, to lay an iniurious imputation vpon one of the grauest, the most religious, the most learned and vertuous conuocations that euer were asssembled in this church: wrong not your pretended sincerity & zeale ouer much in your vncha- ritable & vncomly censuring of that meeting frō which wee doubt not but holinesse and piety shall receiue strength and comfort, and the church very shortly shall be blessed with a consent and happie peace, stricke not against the retaining of that which the auncientest fathers so much commend, called it the Lords sygne, the badge of Christs Kingdome, the note of patience, of humility, of the death of Christ, of his tryumph, from these

Signum domi-
nicum. Insigne
Regni, Sy n-
olum patien-
tiae, humilitatis,
mortis Christi
triumphi.
Bucer in consi-
cap. 11.

Bucer in cen-
cap. 11,

these beginnings men may not ignorantly proceede to become in the end direct enemies to the cros of Christ, this made master BUCER modestly to speake concerning the retaining of the sygne of the crosse in Baptisme in our church; *Signum hoc non tam quod est usus in Ecclesia antiquissimi, quam quod est admodum simplex, & presentis admonitionis crucis Christi, adhiberi nec indecens, nec in utile existimo, si adhibeatur, modo pure intellectum & religiose excipiatur, nulla nec superstitione adiuncta, nec elementi seruitute aut vulgari consuetudine*: all which considerations are and haue beene obserued in our church, and therefore I cannot but maruell how you should compare it to Reuben ascending to his fathers bed, the one being an agent of much euill, for which hee lost his beauty, the other onely an innocent sufferance of some euill, by which, if any blemish were contracted to a thing faire, for you say, *(Thou wast faire)* It is more fit the spots to bee put to an euerlasting bannishment: and therefore discretion would haue forborne those speeches, which follow, seeing wee must tell all the world, which often by others hath beene proued already, *That the Crosse in Baptisme as it is used in the Church of England was neuer either a spirituall harlot heretofore, or a band now*, and consequently his vse no way forbidden by the first table, which will better peraduenture appeare in that which followeth.

APOLOGIE.

A Gaine, if by it the childe bee dedicated vnto Christ, then is that done by it (at least externally) which was before done both effectually and solemnly by the Act of Baptisme it selfe, which must embrace either the sacrament of insufficien-

cie to the same point, for this addition of idlenesse and superstition in either, whereof it is made unlawfull (at least in the imposers) and upon as good ground to bee refused, as these other ceremonies, which Popery drained from antiquitie, and all reformed Churches haue religiously cast out.

Act. 15. 28.
1. Cor. 14. 26;
Gal. 4. 9
Basil. de narali
Chri.
Zanch. Com.
pend. Loc. de
tradit,

ANSVVERE

VVHere men are willing to dissent from the ancient lawfull practise of their owne church, either because they are desirous to bee like others, or because they cannot long indure to be like themselves, It is strange with what care they are subtilly cunning, to finde out probable excuses wherby they may seeme to the common capacitie of man, for to erre with reason. If when wee admit into the church the Infant by Baptisme, wee than also signe him with the crosse, in token of that warfare which hee promisseth to vnder-take: shall wee therefore conceiue that either the Sacrament is impeacht of insufficiencie in that point, or that this addition is idle and superfluous? It is ouer much confidence and rigour to conclude thus; wee derogate nothing from the sacrament of Baptisme, when wee call the crosse *a token of our warfare for Christ*. For there may bee many signes of one and the same thing, though not all alike excellēt. Baptisme is a Sacrament ordained of God, and a seale of his promise, teaching vs also that we are Christs soldiers & must fight vnder him, choosing a ceremony ordain'd by the church in the purest times, in signe and token also of the same warfare, and as it was not superfluous in the Lawe to declare one thing by many signes, as namely, mans vncleannesse by circumcision, purifying &c. So it must not bee accounted needlesse vnder the Gospell to
make

Aust. Epist. 190.
ad Iulianum.

Act 15-28,
1. Cor. 14, 26.
Gal 4, 9

Sacramentum
est aurem cum
reigesta ita re-
memoratio fit,
vt aliquid etiam
significari inte-
ligatur. Aug.

make that plaine by words or signes; that at the first cannot so easily be vnderstood, Saint *Austin* saith that the whole action of our Redemption, is signified vnto vs by the day of the nativity of Christ yearely celebrated, and also by the Sacrament of the supper, but after a diuerse sort: for the day of the Natiuitie is onely a memoriall thereof, the other a Sacrament. The same may be said of crossing in Baptisme, and of baptisme it selfe; the one is a more externall & accidentall signe the other a substantiall Sacrament, neither is this signe in the number of those vnneccessary things which are a burden, or not to edifying, or one of those beggerly rudiments which bring vs into bondage againe; or one of those which Popery drained from antiquity and all reformed churches haue cast out: but a signe for vse of great antiquitie in the Sacrament of baptisme: now things that are significant are not all equally significant, for a sacrament saith Saint *Austine*, is when there is such a remembrance of the thing done, that there is also something signified which is holily to be receiued, so that howsoeuer many ceremonies are retained in the church significant for those ends, furtherances of piety whereunto they serue, yet we neither do, nor dare account them significant as the sacraments, which represent christ, and are rather to be receiued then done, the other rather to be done then to be receiued by vs. If this signe then of the crosse haue not beene drained from Popery, as you imagine, but of ancient and publike vse in *Tertullians* time, who liued within lesse than a hundred yeares after *Saint Iohn*; If *Bucer* in his censure of our Lyturgy, *P. Martyre*, *Hemingius*, *Beza*, and diuerse others of the reformed Churches (as shall appeare hereafter) ac-

count

count it to bee lawfull as it is vsed and retained in this Church; we cannot but tel you and the whole world, that the curiositie of some few, is no iust preiudice to antiquitie: nor these sleight occasions either warrant to your conscience for disobedience, or in the opinion of wise men, any great impuration to our Church.

APOLOGI.

FF by this signe the Infant be dedicated to Christ, then is this signe a meane by which Christ is worshipped, and so will worshipping be raised repugnant to the word; for this is plaine, that euery action referred to God, to set out any part of our deuotion and due tie to him, is worship. And againe, it is confessed by the learned, that in dedication of the Temple at Hierusalem, mens houses, the Priests, the Altars, or whatsoever was dedicated to Gods service or protection, the very ceremonies, as being then built upon a word of God, were parts of Gods worship, and concluded against the Popish dedicating ceremonies, that we now may use no other means or rites of dedication then the word, Sacraments thanksgiving and prayers such as Constantine onely vsed at the dedication of the Temple which he built at Hierusalem. Add hereto that the Papists which abound in significant ceremonies for dedication do hold them all to be meane and parts of Gods worship: finally yet if he that dedicated an Altar to an Idol were, as Austine saith, the worshipper of an Idol in that dedication: the they that dedicate a child vnto God are in the dedication worshippers of God, and then the means of that dedication, must be the means of his worship, which for man to deuise de nouo and impose is to teach for doctrine, mens traditions.

Mat. 15, 9
Col. 2, 20, 22,
Zach. de Rede,
in precept. 1.
P Mart. 10 Co.
Clas. cap. 9
Hol. de Origin.
templor. lib. 4.
cap. 1 & 2.

Lib. 6 de S.
uon.

ANSVVER.

There is no plea we so willingly heare, as that which striueth for the sincerity of Gods worship, for that being mans duety and happinesse, yet because easily corrupted, least of all permitted to mans liberty (God hauing prescribed an exact forme how hee will be honored) wee ought all of vs, both to search out and to further those holy obseruations, which are free from superstition, & do serue vnto this end. *To dedicate the infant by this signe to Christ, is to make this signe say you a meanes whereby Christ is worshipped, and so will-worshippe is raised repugnant to the word of GOD, a thing surely not fit either to bee commanded or performed by any that are vertuous in our Church.*

It seemeth that in this more then ordinary curiosity of zeale, you haue neither rightly waighed what it is to dedicate in that sense which the Church taketh it, nor how many, and of what nature are the parts of *externall diuine worship*. For euery action referred to God (of which kinde pearadventure this is not) to set out any part of our deuotion and duety to him, is not of necessity worship; for as in Baptisme wee are incorporat into the death of christ, which was ignominious vpon the crosse: so by this signe we doe externally testifie to the world, that we haue comended our selues (for it doth not please you to say *dedicated*) vnto his seruice, of whose death, merit, and profession we are not, nor euer purpose to bee ashamed; all which wee testifie by signing this signe in the seat of shame, without any proportion or resemblance with diuine worship. Only we acknowledge (as D. *Whitakers* noteth) that this is an ancient ceremony from the first beginning almost of Religion, and the christian church; the reason wher-
of

of, as hee noteth was this; *Vt Christiani qui tum inter Ethnicos vinebant qui a fide alienissimi essent, sese omni ratione Christianos esse declararent, atque testarentur publicè*, That christians, who then liued amongit the Heathen, and such as were aliens from the faith, might publickly testifie and declare themselues that they were christians.

For with this signe (by reason of the contempt of the crosse which all others had) the christians were accustomed to marke and signe themselves, as with the ensigne of their owne profession; which being the custome of those times (as Doctor *Whitakers* noteth) and no more then is performed at this day, wee cannot but wonder at the cauelling of such as make it any part of Diuine worshippe, and at the peeuenessesse of those who from hence would conclude a will-worship inuented from humane reason.

All men may knowe that there was vnto the Iewes, and so is and shall bee in all Churches vntill the end of the world, besides the Sacraments in the externall worshippe sacrifices, oblations, and such like, which are not the inuentions of men, but traditions of the church which (in matters of this nature) hath authority to appoint daies, places, and things furtherances and parts, though not of the immediate, yet in a large phrased, of the externall worshippe of God of which external worship, some parts belong to obedience, doing and fulfilling the morall precepts, some other to the obseruation of outward ceremonies, and yet euen these are not all of one nature, nor of equall nearnes to the principall parts of the outward worshippe: for the ceremoniall worshippe, which hath and shall bee in the

Church in all ages, consisting in things and actions, is thus distinguished: into those wherein the worshippe consisteth, & into those which are annexed to it. These amongst the Jewes were Temples, Altars, Persons, Garments, Vessels, Times and such like, but with vs (as one noteth) they are for number fewer, for signification more famous, for vertue more excellent, for obseruation more easie. And howsoever wee can bee content, to say and thinke, that it is not lawfull to worshippe God with any other externall and ceremoniall worshippe then is warranted in his word, by his owne allowance: yet if any thing bee varied, which is not commaunded of God, or added, not as essentiall, but accidentall, and not as necessarie, but as indifferent, pertaining to comelinesse, order, and edification, wee cannot thinke that there is any change in the worship commaunded, nor any new worship brought in without warrant. For example, Christ celebrated the Supper at evening, the Apostles and the Church after the, in the mornings; shall wee say therefore any thing is added or detracted in this Sacrament? no. because Christ did not command that this should be celebrated in the evening as he did, but only that we should do that which hee did, not at that time wherein hee did it, so that the auncient Church (as wee may reade in *Iustin Martyr*) mingling and delaying the wine with water did not therefore or thereby change the institution of the Supper, whereof there may be a twofolde reasons; one that the wine which Christ gaue to his disciples, might be so allaid for any thing wee knowe, seeing the Apostles haue set nothing downe to the contrarye and therefore probable that the ancient Church receiued it from them. Secondly, because the ancient church

Zanch, in Deca.
pag. 413.

Numero pauciora, significatio
ne Aug. 101a. virtute praestantiora
& obseruatiua.
cilia, Aug.
Zanch.

Church did not adde this in the Sacrament, as an essentiall necessary thing pertaining to the substance of the Supper, but as accidentall to signifie a mysterie; the like may bee saide of many things in Baptisme, where either by adding or detracting to alter things otherwise not essentiall in Baptisme, and therein stil following the lawes and ceremonies of that Church wherein wee liue, is not to change either the sacrament of Christ, or to prophane it by addition of any wil-worship; to ordaine then new diuine worshippe, is to adde vnto his word: which thing is not lawfull, seeing the word is necessarie, bindeth the conscience, deliuereth the substance of diuine worshippe, and hath nothing in it expessed indifferent. Now to adde hereunto, is to ordaine somewhat, as a thing absolutely necessary, & pertaining to the essence of worshippe, and which so bindeth the conscience as the word it selfe, and therefore they adde not to the word, which by the consent of the Church, do ordaine any ceremony in the externall worship (obseruing the limitations of order, comelinesse, and edification) not as necessary, but as a thing indifferent and free, binding the conscience not out of the qualitie of the thing, but onely from hence, that it is commaunded: for as there are (as the schoolemen say) somethings which are *mala quia prohibita*, somethings which are *prohibita quia mala*, so there are some things *mandata quia necessaria*, some things *necessaria quia mandata*, of which kinde in Baptisme we account the crosse.

Blood and water
 ter out of the
 side of Christ,

But as wee neither allowe vnmeete, nor purpose the stiffe defence of any vnneccessarie custome heretofore vled in Baptisme, so wee knowe not yet any reason why infants should be the worse, if at their first admission

into the Church of Christ, if at the time when they are deliuered as it were vnto Gods owne possession (for the Church and euery member thereof, as Master *Zanchy* noteth, ought first of all to offer it selfe to God) ceremonies fit to betoken such intents be vsuall with vs, as in the purest times they haue beene. Hereby putting the whole congregation in mind that the Infant thus admitted into the church, hath by the promise of his luerties renounced all obedience to the enemies of God, & surrendered vp himselfe for euer vnto his seruice who suffered for his redemption vpon the crosse. This being then our innouation, and the beginning of that profession wherein wee purpose to continew to our liues end, to haue either besides the thing, which is Baptisme, a significant signe which is the crosse, or to call it a dedication (seeing the Greeke word *ἐκέντισμα* is by the olde translatour of the Bible, sometimes translated *dedico*, sometimes *in:itio* or *innouatio* (which *Quintinus* obserued at the first canon of the councell of *Gangren*) cannot be, in my opinion, from the word *Dedicate* to make the crosse any part of diuine worship: for though our dedication bee not such as the dedication of the Temple was (and therefore the comparison vnfitly alledged in this place) yet godly men (as *P. Martyr* noteth) are then *visibly consecrated vnto God when they be washed in holy Baptisme*, and hereof to haue a signe externally to signifie their intention, or this signe to bee the crosse cannot in any, reasonable construction bee the inuention of a wil-worship.

And if this signe bee lesse lawfull at this time, by the blemish it may seeme to receiue from Popery; It is not impossible, but that sometimes they may iudge as rightly, what is decent about such externall affaires

Vnde Encœnis
noualia.

Loc. Com.
part. 4. cap. 19.

affaires of God, as in some greater things what is true.

The Hebrewes did dedicate and initiate their things not by simple and bare words, but by adding of outward rites, signes I meane, and tokens which might bee seene, not that they taught any holinesse or diuine quality to bee in those things (for seeing it is in the soule, these are not capable of it) but so they thought because the rites beeing instituted by G O D (whose authoritie in this case the Church now hath) those things which were consecrated, might become instruments of the holy spirit, by which the faith of men might bee stirred vp; this is the opinion of P. Martyr. Seeing then our dedication, as shall appeare afterward, is not as you imagine, wee conclude, that it is neither vnlawful for the church to adde ceremonies, *significant* in this kinde, as *accidentall* parts of the externall worshippe, nor (though wee yet graunt you not so much vnlawfull amongst those for to account the crosse, beeing neither by our church esteemed as a meanes) of diuine worshippe, nor imposed for Doctrine, being but the tradition of men.

Loc. Com. lib 4
19. lib. 4. cap

APOLOGIE.

IF the childe bee dedicated by this signe, then either initiated as the כֹּהֵן importeth or consecrated hereby as the worde קִדְּשׁ; If the former then Baptisme is made void, if the latter, then the crosse is operative, and to say trueth, in use of speach, to dedicate vnto holy use, and to consecrate is all one; nor can it bee replied that dedicated is as much, as declared to bee dedicated (though if it were so, this signe should come into a needles of-
fice

Chanacks
Chadath

fiſe, you into that for which Baptiſme was ordained) for beſide that the phraſe is not uſed, the verie words of the Canon do reiect that ſenſe, by confeſſing our Dedication by this ſigne to be ſuch, as the ancient fathers before Popery did uſe.

Now it is plaine, that ſaving the verie point of adoration and worſhip, with which popery crowned this Idoll, there is nothing aſcribed to the croſſe, in or out of Baptiſme, by the rankeſt Papiſts, but the fathers are as deeply ingaged in the ſame. So, if we uſe it as the fathers, wee hold it to be ſo neceſſary for our defence, as was the blood of the paſſouer upon the Iſraelites poſts, or as the marke on their foreheads in the ninth of Ezechiell without which none can be ſafe. For ſo did the fathers, and we take the ſoule to be fenced by the croſſe, ſing of the body, and the croſſe to haue vertue of conſecrating the ſacramēt or the chilae: of driving away diuels witchcraft and diſeaſes, of ſtrengthening againſt temptations. And if we will excuſe the fathers by ſaying they ſpake thus relation, with reference to the croſſe of Chriſt and his death, neither will all their ſpeeches heare this releaſe, nor haue we at all diſtanced them from the Papiſts, who ſay as much for themſelues: and then what Popiſh ſuperſtition is that, from which we haue purged it? Specially if his maieſtie were truly informed at the conference, that in Baptiſme the Papiſts neuer aſcribe any power or ſpiritual grace thereto (as indeed he was not) witneſſe their writers, and how either ſkilfully or negligently haue we under the fairer name of the Primitiue and Apoſtolicall Churches, reduced it to that uſe of holineſſe and conſecration, which in the name of the Papiſts could not haue beene borne: I confeſſe my Lord, I had rather thinke ſome committies to whom the penning of this Canon was beſt ruſted to haue failed therein then miſaceme all that reuerend aſſembly to haue intended ſuch a meaning. But ſo long as this interpretation ſtands as the miſde of our Church I ſhall ſcare

Ilir. Clauis
ſcript.
Bel. Ide cult.
ſanct. lib. 2, ca. 5
Martyr. 10. Co.
Claſ. 4, 9.
Orig. Homil.
8. in diu. r. Ter.
de Colo. mil.
Cypr. Epiſt. 6. &
ad Demet. &
reſt. ad uer. 9.
In d. lib. 2. cap. 1.
Hier. Epiſt. ad
Demetriadem
Amb. Ser. 49. &
50.
Athan. de In-
car. vbi. Baſil. de
Sp. ſan. cap. 37.
Aug. tract. in
Ioh. 1. 10. &
others.
Maithai of the
Croſſe. fol. 24.
Bellar. de Imag.
lib. 4. cap. 30.
Confer. pag. 73.
74.
Rhem. Annot.
in 1. Tim. 2,
Stapt. prompt.
part 1
Belar. demil. lib.
2. cap. 15.
Maithai of
the croſſe.
Miſſaſe. in be-
nedict. crucis.

feare it iustly, knowing how vnder the couert of phrases, the maine points of trueth haue beene surprised, and therefore may be againe. So I conclude, that as the Israelites bore that alter for a signe, which for Sacrificing they could not haue suffered, so for a simple significatiue signe, I could haue borne that of the crosse, which for an altar of dedication I cannot approoue.

ANSERE.

VVHILST some men, in the sincerity of an vpright minde, haue laboured with humility to giue satisfaction to contentious spirits, both those persons runne more speedily from vs, whom wee desire to ouertake, and also a common enemie surpriseth vs with aduantage, making vs to seeme in the eye of the world to bee of their minde, because with greater moderation we abstain from that vehemēt zeale to reformation, that others more rashly are transported with; so that in this case, the labour is neither easie nor safe. For to answere our brethren at home with that trueth and freedom, which both the cause and our loue to their persons doth challenge from vs, is but to open the mouth of the common aduersarie, as if wee spake and thought as they doe, and out of this feare, to suppress our answere, were with much weakenesse to betray the trueth.

This consideration, as it is not of small importance in the whole cause, so especially in this point concerning the crosse, where the diffence of a lawful ceremony, may easily bee thought the erecting of that Idoll, whereunto the most superstitious in those later times haue beene corruptly perswaded to giue honor.

For mine owne patt in satisfaction to the Church of Christ (whereunto I owe the vttermoſt of that ſimple talent which G O D hath giuen mee) I Proteſt', that neither out of malice I oppugne our brethren at home, nor willingly would bee thought to Patronize the leaſt error of the Church of *Rome*; neither, I hope, hath any thing euer paſſed my pen with ſo ſleight conſideration ſince I was able to deale in this cauſe, whereof I cannot giue a ſufficient reaſon that it is farre from the defence of any error of the *Romiſh Church*.

And therefore in my opinion, the late Author of the Proteſtantes Apologie hath dealt ſomewhat vnkindly with mee and others; to alledge vs as witneſſes for their ſide, but moſt in- conſiderately, to the diſaduantage of his owne cauſe, who now in the latter end beeing driuen from Scriptures, Fathers, and Councelles, are compelled to ſupport themſelues with the *wreſted miſtaken Testimonies* of ſuch as haue and are willing to fight againſt them, and yet if wee erre of what valewe are our errors to conuince a truth?

The daunger of this euill, if it were fully conſidered by our brethren that will needes ſtrive with vs, would make them forbear all further contention in this cauſe; and loyne with our Church in ceremonies, as they doe in doctrine, that all like the children of the ſame wombe might bee readye as with one heart and one voyce, ſo reſiſt their ſubtill and malicious attempts, who vnder colour of Religion, and the Catholike faith, ſecke treacherouſly the ruine, and ſubuer-
ſion

sion both of this Church, and this common-
welth.

And therefore (in the Iudgment of all wise,
and religious men) vnexcusable is their paynes,
and trauell, who extend their witts to the vtter-
most of that they are able, to deriue an enuye
vpon that gouernment, (as Infected with Popish
superstition) wherein, hitherto they haue lo-
uingly peaceably and plentifully bene brought,
vp.

It seemeth that the vse of the Crosse in Bap-
tisme offendeth not so much, as that the Infant
by this means is dedicated to Gods seruice; because
(say you) If dedicated (at which word you take all
your offence) then either *Initiated* or *consecrated* (for
the words in the Hebrewew doe onely signifie one of
these two) of which if we graunt the first, you peremp-
torily conclude that Baptisme is made voyde, if the
second that then this signe is *operative* and hath ver-
tue in it: and yet (say you) in the true vse of
speech, to dedicate and to consecrate is all one;
I am sorry that in matters of this consequence
for which men can perswade themselues that it
is warrantable to forsake their flockes, that at the
last, the conclusion being summed vp, it should
bee onely a contention of wordes; yet I must
tell you that to speake properly, and as men
of Iudgment haue done before vs; to conse-
crate is to make of prophane things holy; to
dedicate is when they are appoynted to some cer-
tayne GOD; for to dedicate or Initiate the
Greekes called *ἱεραίνω* and *ἱερώνω* but to consecrate *ἁγιάζω*,
ἁγιάζω and to sanctifie *ἁγιάζω*, for to sanctifie as Peter,
Martyr

P. Martir, loc.
Com. Par. 4. 9

Martyr saith, is nothing else but to apply to diuine & religious vses, or to prepare himself to offer some thing to God.

Now if it may appeare (as doubtlesse it will) that not onely religious things were dedicated, but other things also, and that their dedication was in another kinde, without any worship diuine, but by first vsing; what inconuenience wil follow, if in the whole action of baptisme, and those prayers that are vsed, the Infant be dedicated, which in the canon is ascribed vnto the crosse, that being the onely externall cerimonie expressing the intention of the whole act? Thus *Dauids* house was dedicated, for which was made the thirtieth Psalm: the walles of a citie. *Nehem.* 12. 27. were dedicated, which was nothing else, as *P. Martyr* saith, but that the wals of a citie being made vp, the people together with the *Leuites* and Priests, and also the Princes went thither, and there gaue thanks vnto God, because the walles were reedified, and prayed that the city might bee righteouly vsed. This kinde of Dedication was called by the Hebrewes *Canach*. The other which was *Chadash*, was to consecrate things holy to God. Now, which of these you vnderstand to bee done by the crosse in Baptisme, it will not bee greatly material against vs, seeing the verie act of Dedication or consecration dependeth not vpon the signe of the crosse, but yet so said, because the crosse is an anciēt significant cōuenient signe of that act of dedication or consecration which is done in Baptisme, by the worde and prayer.

For our Dedication in Baptisme is as it were, a sur-redering of al that tight which our parēts, or our selues might haue in our selues into Gods hands: wherein as

in the dedication both of the Temple and the Tabernacle, God gaue a manifest signe that hee tooke possession of both: so it standeth with reason, that on the Infants behalfe, hereafter to put him in minde, and for the present to admonish those that are lookers on, that the minister signe him with that badge, which is the ensigne of his merit & victory, whom the child must serue. The ancient vse of the crosse at all other times was for infidels, but in Baptisme for the good of beleeuers, which is intended still: but as they haue done in this, so they exclude the crosse in the dedication of Temples, as if it were all one to build a house to God, and a parlour or Kitchin to our selues; wherein though I allow not greatly, the superstitious number of twelue in the building of Churches: yet I am not altogether of their opinion, who hold crosses vnmeete at the dedication of Temples, which if some corruptly haue vfed to a false end, wee cannot but mislike their superstitious intention, and yet retaine that warrantable signe, which wel becommeth that place, which ought to be the religious Schoole-house of Christs death. If wee may credit antiquity in the storie of *Iulian*, when hee looked the intrals of bealts (for south-saying, *inuenit crucem coronatam*, hee found a crosse with a crowne, from whence some collected Christian religion to be perpetuall, and that *Iulian* could not ouercome it, others *Augustias & quasi carceres crucis*; but peraduenture more truly, to signifie an euerlasting Crowne purchased by his death, that suffered vpon the crosse; besides, in the garments of those Iewes which sought to reedifie the Temple at *Iulians* commaundement, there were imprinted crosses, as if that power that suffered ignominiously vpon the crosse, would testifie the

Sozom. pag.
108. Nazian. or
t in Iul. 1.
P. Diac. &c.

strength of his arme , even in that which they most contemned , shall wee then bee ashamed of that badge ? or bee vnwilling to dedicate our selues vnto his seruice by that sygne , which was the note of his fearefull power to such as resisted his right hand, and so farre honored by the holy ghost that it often expresth the whole meritt of his passion, by the bloode of the Crosse, so that if strange conclusions be not vrged vpon vs, It is neither to make Baptisme voyde, to say wee are dedicated by the Crosse, (ascribing that to the sygne which is done in the whole act) nor to make it , or Baptisme operative in that sence , to say that by Baptisme and so manifested by that sygne, we are consecrated to gods seruice, and that consequently, *our dedication by this sygne, is such as the auneyent fathers before poperye did vse.*

But least the Innocencye of the auncient tymes, should seeme to bea warrant for the simple vse of the Crosse among vs, (who thought it ever Honor and vertue enoughe to treade in the harmeles steppes of our forefathers) you laye an equall burthen for this corruption vpon them, as if *nothing were ascribed to the Crosse, in or out of Baptisme by the rankest Papists (saving the very poynt of adorati- on) but the fathers are as deeply ingaged in the same ;* this If I had vttered, the Church of Rome would Iustly haue thought, that I had done them a great honor, in allowing their superstitious abuse of this sygne, sauing onely in one poynt, to be the verye same for vertue, and power, as the aun- cyenter fathers did ascribe vnto it; so that whilst you desire to make the Church of England as guilty
of

of superstition in the vse of this signe, as they are now of the Church of Rome, you Inconsiderately and perhaps vntuely make the rankest papists no lesse Ignorant in that poynt, then the auncyentest and purest fathers haue bene before them: whatsoeuer is capable of corruption (as the best things and actions wherein man concurrerth, of necessity are) (for wee haue all corrupted our owne wayes) cometh not vpon the sodayne to that height of euill but that more evident markes of the former Integritye remaine, which in continuance of time, are not onely blemished, but whollye turned into another corrupt nature.

This is evident in that great and Antichristian defection of the trueth, which was not all eclipsed or ouershadowed at once; but Ignorance breeding superstition; superstition neuer satisfiing it selfe in the surmised acts of religion, but erring in the excesse, as prophanenes in the defect, hath added daylye to the first corruptions, that she is nowe as the heade of a smalle riuer, which sendeth forth but one streame, which cannot knowe her owne daughter in, continuance of time, being growne like vnto an Ocean, by the manyfold additions of fundrie and strainge waters.

The Histories of former ages doe record vnto vs the beginning, the increase the perfection of the growth in the superstitious corruptions of the Church of Rome; and howsoever all agree not, when this defection beganne, yet most men knowe, that there was a time in
the

the priatiue age of our fathers, when few or none of the ceremonies of the Church were infected with such corruption as now they are. So that the seueritie of those is ouer great, who would wrap the fathers immediately succeeding the Apostles time, with the same superstition (saue only in the point of adoration) wherewith the Papists are iustly accused to bee infected at this day: I confesse, when the Papists are charged by vs to haue corrupted the truth, by rehearfall of many false miracles done by the signe of the crosse, they alledge the testimonies of all fathers, saying (which you confesse, but I doe not) that they haue esteemed no otherwise of the crosse then the fathers of the Church haue done before them. VVee then say for satisfaction in this point, that it had beene equall and right in you, before the imputation of so much corruption to the blessed memory of those holy men, to haue showed what the Papists ascribe vnto the crosse, what the fathers, and what wee; No man can deny, but that God, after the death of his sonne, manifested his power to the amazement of the world in this contemptible signe, which peraduenture gaue iust occasion, beeing the instrument of so many miracles, that corrupter times, as those that succeeded were, did ouerburden it with fables and worshippe, the one false, the other Idolatrous, both seruing to poyson the after ages with dangerous superstition: the Church of *Rome* at this present, differeth from the ancient fathers, as we differ from them, in making the very crosse wherupon Christ died, to bee a relick, and all other crosses to be as Images: and lastly the vere figure made in the ayre, to haue a spirituall and diuine vertue, to cast out diuels and to worke miracles, and as *Bellermine* saith *Terret & fu-*

Bellar.
Marshall.

Bellar. lib. 2. de
Imag. cap. 30.

gat

gat demones, pellit morbos, & omnia mala; sanctificat ea quibus imprimitur; which vertues or some of which, if

God manifested in the crosse in the dayes of our forefathers, to ascribe the same vnto now, is not to say truly as they fathers did, but superstitionlie to err with the church of Rome, as if the power of healing which followed annoynting in the primitiue church, might be a warrant either for the annoynting vsed amongst papists at this day, or imbolden any man to say that nothing is ascribed by the rankest papist (for that is your phrase) to annoynting, but the fathers are as deeply ingaged in the same; so that whilst our church professeth the vse hereof as the fathers did, they neither tie themselves to the example of all, nor can be iustly denyed to haue the warrant of the foundest fathers for the vse hereof. For the moderate vse as now it is retayned in the church of England seemeth to be an apostolicall constitution, being accounted as a thing auntyently & generally receiued in Tertullians time, who was within two hundred yeares after Christ, and within lesse then a hundred yeares after, Saint Iohn, in which shortnes of time, it were Iniury to think, that a superstitious Idolatry, should gaine

Sanctitas accedit rebus cum signantium cruci.

Confer. pag. 73

74.

that honor, to be accounted an *auntyent* and a *reuered sygne*. And therefore in my opinion lesse excusable is their fault, who laye the imputation of false dealing with his maiestie by the Bishops at the conference, being informed (but as you say) (*vnto*) that the papists neuer ascribe any power or spirituall grace in Baptisme vnto the Crosse; surely wisdom must account it if not malice, yet great rashnes to giue the ly to those reuerend persons, in answer whereof I only say thus much; that what the Bishops had informed his maiestie in this

Rhem. Test.
in 1. Tim. 4
Bellar. de miss.
Lib. 2. 15
Signum crucis
est ceremonia
omnium com-
munissima et
antiquissima
Aust. Tract. 118,
in Iohan.

point, his profound knowledge like the oracle of God, addeth (*and I finde it to be true*); and questionlesse those places alledged in your margin, do not proue that in Baptisme the papists ascribe any power or spirituall grace vnto the crosse: but onely make it a most auneynt and most common cerimonie, without which no Sacraments can rightly be performed. Wherein if following Saint *Austin* they go to farr, yet it is iniury to charge them with that which is none of theirs; and for our selues we say, & I doubt not but shortly it wil be proued to all the world, we haue purged the crosse in baptisme from all that popish superstition which did cleaue vnto it, and therefore you need not excuse that reuerend assembly by laying the fault vpon some committyes, seing a little before you are not affraid to accuse them, for dealing with others, for the making of the Canons, as the fathers were vsed in the counsell of *Armyne*, and whom immediately in the words following, you iealously suspect, *under the couert of phrases to surprize the truth*; but as wisdom and iudgment is their honor, so reuerence and obedience is our duety. So then to draw to a conclusion in this point (leauing the full defence of the crosse to others of more iudgment) we cannot but confesse that we haue read many things in the ecclesiasticall histories, and the fathers in commendation of this signe, which at first peradventure not euill gaue occasion of superstition to those that followed: many things we confesse to be fabulous & vntrue, soe things perhaps counterfeited by Satan, other things true but not auailable to warrant the blindness of after times: some things which in those times might well be tollerated but not now: some things which euen in these

these times, & in our church may iustly warrant the
 vse of the crosse amongst vs: for) as one learnedly obser-
 veth (which may giue the indifferēt reader satisfaction
 in this cause) betweene the crosse which superstition
 honoreth as Christ, and that ceremonie of the crosse
 which serueth onely for a signe of remēbrance, there is
 as plaine & as great a difference, as between those brāse
 Images which Salomon made to beare vp the cestern
 of the Tēple & (sith both were of like shape but of vn-
 like vse) that which the Israelites in the wildernes did
 adore, or betweene the altars which Iosias destroyed;
 because they were instruments of meere idolatry, and
 that which the tribe of Rubē with others erected, near
 to the riuer of Iordan, for which also (as you do) they
 grew at the first into some dislike, & were by the rest of
 their brethren suspected yea hardy charged with open
 breach of the law of God, accused of backwardnes in
 religion, vpb rayded bitterly with the fact of Peor, and
 the odious exāple of Achan: as if the building of their
 Altar in that place had giue manifest shew of no bet-
 ter then intended Apostacy, till by a true declaration
 made in their owne defence, it appeared that such as
 misliked, misunderstood their enterprise, in as much as
 they had no intēt to build any altar for sacrifice which
 God would haue no where offered, sauing in Ierusalem
 only, but to a farr other end and purpose, which being
 opened satisfied all partes, and so deliuered them frō
 causeles blame: so likewise touching the signe & cere-
 mony of the crosse (which for a simple significatiue
 signe your selfe can allow) we no way finde our selues
 bound to relinquish it, neither because the first inuen-
 tors thereof were but mortall men, nor least the sence
 and signification (namely to dedicate) should burthen
 as the authors of a new ghospell in the house of god

Hooker. Lib. 5.
 Sect. 65. Pag.
 165, 68.

2. Chron. 4. 3.

Exod. 32. 4.

Of kneeling at
the Communion

SECT. 9.

nor in respect of some cause which the fathers had more then we haue to vse the same, nor finally for any such offence or scandall as heretofore it hath been subiect vnto by error now reformed in the minde of men.

APOLOGY

My last exception about the sacrament is about the kneeling at the communion, which for my owne part I neuer stuck at, as at a thing unlawfull to be vsed, because it is administered with a prayer ouer euerie receiuer, and for that it is not unlawfull, nor (if superstition had not staynd it) unfit to take such a token of Gods fauour (as well as the fauours of a prince) upon our knees. But my reuerend Lord this so extreame urging of it, in the Canon as to make the only omission of it (in a poore man who of a tender conscience and in detestation of the late popish and Idolatrous vse thereof shall forbear it) so deepe a cause of seperating a man from all part in Christs death, as that the minister himselfe shall be suspended if he suffer him to communicate, seemes a charge of more waight, then an indifferent cerimonie should beare, & such as thrusteth me upon a breach of gods commaundemēt, either in doing against perswasion, or forbearing the Lords table. And this makes me dout how I can subscribe thereto, and calleth to mind Tacitus obseruation, that the mutuall hurtes of the men of Lyons and Vyenna were so often & cruel, that a man might easily see, they fought not alone for Nero and Galba.

Math. 15. 6.
Zanch. compe.
de Trad.
Hystor. Lib. 1. Cap
11

ANSWER.

Where the weaknes of man hath no other strength, and his soule by reason of sinn, no other meanes of saluation, but *In* and *By* the couenant betwixt God and him; there we are especially to make account of those duties, which are *Signes*, and *meanes*, of all that which religiously is to be performed on our partes: this the

fa.

fathers haue expressed vnder this one name of *Deuotion*, which some of them not vnfitly tearme the marrow of our burnt sacrifices as if our burnt sacrifices without this, were like the offerings of Caine, without fatnes. Now as man (as Damascen speaketh) is composed of two natures, Intellectuall and sensible; so he oweth and is to offer vnto god a two fold deuotion, the one spirituall, which consisteth in the inward minde, the other corporall in the outward humiliation of the body: this latter is rather for the furtherance of our selues & others, in the waies of piety, the as a thing of it selfe acceptable to God, who being a spirit, is to be worshiped in spirit & truth: yet by this external gesture (the bowing of the knee) as by the manifest figure of our humility which corporally we performe: our inward affection cherefully is stirred vp, with alacrity & diligence to discharge what belongeth to his inward worship: the vse of bowing the knee, when we either *begge* or *receiue* any thing from Gods hand, hath bene ancient and warrantable in Gods church, and it is no lesse comely & behooueful for vs vpo our knees, to beg that the cupp of his blood may profitably and effectually passe to vs, then for our sauour himselfe prostrate to in treat, that the cupp of his passion might passe fro him.

Medulla Holo
caustorum,
Lib. 4. Ortho
dox. fid. cap. 3

Iohn. 4.

Luk. 23

For seing all men in the time of that action, whilest the minister vtering the words in the administratiō of the sacrament praye, that they may be preserued in body and soule vnto eternall life, are then (vnlesse they be carelesse of so great a benefit) humbly prostrate in their harts, and begging with all, the assistance of his grace to receiue it worthely: all other offices of religion may better wat the bowing of our knees then this one, whereof by reason of our sinnes we may iust-

Mr. Hooker, Lib. 5
Oct. 68. Pag. 183

ly feare to want the benefit, and wherein we hope to receive our saviour and all his merits, at whose name all knees are to bow both in heaven and earth; & therefore our kneeling at the communion, as one well noteth, is the gesture of piety, for if we did there present our selves but to make some show or dumb resemblance of a spirituall feast; it may be that sitting were the fitter ceremonie: but comming as receivers of inestimable grace at the hands of God, what doth better beseech our bodies at that hower, then to be sensible witnesses of mindes vnfeignedly humbled? and if the example of our saviour ouer sway any mans conscience in this case, we must tell them that the church hath varied euen with allowance, both the time and the place from those which our saviour vsed; and in this our Lord himselfe did that which custome and long vsage had made fit, we that which fittesse and great decency hath made vsuall: which externall decent humility if any ignorantly haue stayned with superstition, it is not their voluntary seruice without warrant in doing more then they ought can priuiledge vs contrary to reason and the commaundement of our owne church to performe lesse then we should. For seeing, all locall bodyes must haue some position in all that which they do or suffer, what could be thought of in this action more conuenient for both, then kneeling, which fitly serueth to expresse our humility in receiving so vnspokeable a fauour, and withall to set forth the offering vp of our thanks, which, prostrate vpon our knees we desire god to accept in his owne sonne? wherein doubtles it all men had beene well instructed (nay if many had not been taught the contrary) without lawes euen reason it selfe would haue
could

could them that nothing was better beſeeming there uetence of this act, then hartely to begg & humbly to giue thāks, for ſo vnſpeakable a benefit vpon their knees. And therefore you haue truly conſidered (waighing the thing it ſelf) that it was neither vnlawfull nor vnfit vpon our knees to take ſuch a token of gods fauour, wherein how far euen at ordinary times, others in former ages haue gone before the preſumptuous ſtubbernes of our dayes, ſaint Hierom and others may witneſſe. For howſoeuer the motions of the body cannot well be, vnleſſe the minde before be prepared with the ſame affection, yet euen that inward inuiſible humilitie of the hart which gaue ſtrength to this outwarde receiueth ſtrength from it: and that which went before that it might be done, receiueth increaſe from it in that it is done: which decent behauiour if any miſlike becauſe what the church thinketh fit to be done it puniſheth ſharply when it is not done, theſe take vnto themſelues a libertie, that whiſt the church cenſureth worthely the diſobedience of ſuch as heare not her voice, theſe ouer boldly cenſure the church in that her voice, is not guided by their tongues. And if the puniſhment of excommunication be thought by any ouer greuous for the omiſſion of ſo indifferent a ceremonye (which in your opinion is a ſmall office) you muſt know that wiſe men cannot account the offence ſmall, where the diſobedience is great; and the diſobedience cannot be little, where there is a contempt of thoſe lawes which the church doth make: may as the ſeruants answered Nahaman the Syrian, if you had beene commaunded any great thing eſpecially in the humility of our ſoules to

receiue

de uiris Illuſt. in
Iacobo, et epiſt
15, de laud. bus
Marcelli, Ter-
tull, ad Scap, et
Lib, 3, ad Ver-
Mark, cap, 18.
Ille interior in-
uiſibilis qui eſt
fecit augeat ac
per hoc cordis
affectus qui ve-
nerent illa pre-
ceſſit quia ve-
ſta ſunt creſci-
it quia ſacta
ſunt creſcit
Auſt. de cura
pro mort, cap, 5

receiue so great a benefite, ought we not to haue done it? and therefore how soeuer we pittie their case, yet vnexcusable is the error of those men who chuse rather to want the food of their soules by this blessed sacrament, then to receive the same in a prostrate vpon their knees, as if an error of superstitiō wherewith some others had flayed him that kneeleth in obedience and respect, especially knowing his owne heart to be pure at that point, and seeing no reason sinisterly to suspect the vertuous intentiō of this church which professeth an vtter abolishing of al superstitious ceremonies. And therefore if you thinke the reuerend fathers of the church to deale with you and others in vrging of these things, as the men of Lyons and Vyenna, whose hurts being often and cruell, shewed that they fought for some further end thē for Nero and Galba: it is but your want of charity and not their fault. Neither do I se how that act can be fitting to this purpose, seeing as the trālatour of Tacitus doth tell you in the margent; *the first inhabitants of Lyons had bene druen by force out of Vyenna and therefore were iustly to hate them as vniust vsurpers of that which was theirs.* Which in my small vnderstanding can beare no proportion betwixt the bishops and those which refuse subscription, against whome if severity be vsed (I dare protest for some of them vpon my knowledg) it is with much griefe, and for no other end but for the vnitie & peace of this church. And if any man be excommunicated in this case, I dare not excuse him seeing our sauiour commaundeth vs to account him as a heathē that will not heare the church, who notwithstanding doth not giue him to Satan to condemne him but to correct him, & therefore I hope we may be bold to

Tacit. Histo.
Lib. 3; cap. 11.

Math. 18
Excommunicatus
hosti non datur
quasi damnatus
sed corrigendus. Aquinas.

to conclude as the church doth, that kneeling at the communion is a ceremonie lawfull, and fitly commaunded to be vsed &c. and that those iustly are excommunicate who refuse to doe it.

APOLGY

TO end, my last exception is at those words in the order Of buriall.
of Buriall, wherein we pronounce a sure and certaine **SECT. II**
hope of resurrection to eternall life ouer the departed, and
pray to haue our perfect consummation and blisse with him.
I was wont to defend the booke herein thus, that the church
providing a generall order therein for her children, meant not
to urge the application thereof to euery person, and in that
sense subscribed thereto; But now I finde by the Canon that
a minister is bound to bury euery corps, vlesse the party
stood excommunicate with the greater excommunication, &
then to vse the forme prescribed in the booke: whence will
issue that be a man neuer so hereticall or exorbitant neuer
so vile in life, or in death impenitent, vlesse he stood ex-
communicate &c. The minister who should discern betwixt
the cleane and uncleane, whose power is to bynd & loose,
who by an other Canon is tyed to suspend from the commu-
nion euery notorious offendour, must pronounce an assured
hope of this mans happynes, and pray to be consummate &
blessed with him, which is to speak good of euill; and (which
god abhorreth) to iustifie the wicked.

Canon, 58

Mathew, 16, 19

1ohn, 20, 23

Canon, 26,

Esa, 55, 20

Proverbs, 17, 13

ANSVVER.

AS in a great variety of Iewels, affection & iudg-
ment do not easily agree which to valew and
esteeme of most worth, so amongst all these vertues (the

true ornaments of a Christian life) which severally are deuised vnto Christian men, all being excellent, it cannot easily be determined, which exceedeth; but leauing the rest, and following the blessed contention which Saint *Paule* maketh concerning Faith, Hope, and Charitie; wee say *Abraham* testifieth for the first, who beleued, and it was accounted vnto him for righteousness. *Enoch* taught the assurance of Hope, who religiously expecting a better life, gaue beginning to the publicke inuocation of Gods name; Lastly, the patterne of true Charitie was Christ himselfe, whose loue being stronger then death, held him vpon the crosse whom Death was not able to hold in the graue; nay God maketh Loue, to be himselfe, in that hee maketh himselfe to bee loue, and who so abideth in loue, to abide in God, and God in him; and howsoever there can be no Christian life, where these three remayne not, Faith, Hope, and Charitie, yet the greatest of these is Charitie. For if we had all faith, so that wee could remooue mountaines; yet if wee wanted Charitie, we were nothing: Faith is the foundation of the Spirituall building of Gods house, Charitie the rooffe, without which the best are, but as houses vncouered that cannot long continue: there is no iust reason to denie our loue vnto our brethren of the same promise, (who are the sonnes and hoyres of the same life with vs) except sin: nay though they sinne, which wee ought not to loue in them, yet we are not warranted to leaue off our loue; though they leaue not sin. For euen out of this, vertue of charitie we can afforde them a couering to make their sins in our opinion to seeme lesse, Charitie still directing vs in other mens, falles for to hope the best

Gen. 4. 26.

*Amor tenuit in
Cruce, quæ mors
non tenuit in
sepulchro.
1. Ioh. 4.*

1. Cor. 13.

1. Ioh. 4.

*Charitas operis
multitudinem
peccatorum
2. Pet. 4. 8.*

best. And therefore euen those whom wee ought to ex-communicate (if we had authoritie) we dare not pronounce as absolutely cut off from the attainment of euerlasting life; the one is the discipline of the Church, to cut off for a time that which is euill; the other is our peculiar charitie to hope that that may be good, which is cut off. And therefore such men who haue no other interest in their brethren, but to hope and to speake the best thing, can no way receiue preiudice, if (following the commaundement of the Church) they pronounce of all liuing within her bosome, a sure and certaine hope of resurrection to eternall life. And pray to haue with them their perfect consummation and blisse, not taking vnto them the exact iudgement of God himselfe, who onely knoweth such as belong vnto him, in which men may erre as well (though not so easily, nor so often) in those of much outward holinesse, as in them that are openly prophane, and therefore in both we thinke and speake onely as we are warranted by Hope. Wherein if our charitie shall exceed the happinesse of any that so dyeth, it shall be no hurt to our soule to pray to haue our perfect consummation and blisse with him, of whom charitie made vs so to hope and to speake, though he be not saued: this being the intention of our prayer, that all dying in the bosome of the Church shall haue part in the triumphant (with whom we desire from the communion of Saints to partake, not as they in Gods secret iudgement may bee, for so wee thinke it not lawfull to speake of the best that are, but as our charitie maketh vs to hope of them, and as the church teacheth vs to speak) with this our brother, and all other departed in the true faith of his holy

*In Ecclesia sunt
multa lapsi, ex-
tra ecclesiam
sunt multi aues*

name) for so we suppose him to be; for howsoever his sinnes may be manifest and publick in this life, yet we dare not esteem him in death impenitent; neither can any authoritie belonging to vs, so warrant vs to distinguish betwixt the cleane, and the vncleane, but that in charity we may both hope and speake better then the secret iustice of god will permit: and yet neither speake good of euill, seing we thinke as we speake, nor iustifie the wicked seeing we acquitt but them, whome we haue no authority to condemne; following in all things a christian charity which there is litle feare should be ouermuch, especially in these dayes wherein it is prophesied that it shall wax cold.

A P O L O G Y

Of complaints
& coniectures.

SECT. 12

These are mine exceptions, for as for some incommodious phrases and speeches, I hold it my duty to take them in the fairest sense, till cause be giuen to suspect a worse; and now (my Lord) I humbly beseech you to consider that I haue not reuoked my former subscriptions, but onely refused a new; that I had reason for that I did and that which I doe, that the interpretation of ambiguous things make them good or euill, that it is neither strange nor unfit, to chaunge the iudgment as the euidence chaungeth. And if I can obtaine any thing of your Lordship, let me craue the repute of an honest man, how ignorant or deceived soeuer you take me to be. And for the rest I will now speake as a dying man counting my selfe after twenty yeares ministry (painfully I thank god peaceably as his church knoweth, would god I could add fruitfully) spent in the churches seruice, utterly cast out of seruice and of all me. of maintenance

tenance, charged with a wife, and ten children in a poore estate.

ANSWER

THere are few cōsiderations that more effectually do moue pittie, then where the innocēt are wrapped in a misery procured by the offence of others; and I confesse for my owne parte, I neuer heard or thought of the iust deprivation of any of tollerable desert, but I hartily lamented, that those things should seeme so greuous in their iudgment, as to defraude the church of God, of their best indeauours, and to sylence themselves from the preaching of the gospell, that might be through a blessing so beneficiall to many, & being imposed by a woe, could hardly be neglected without a curse. This hath made me earnestly and oftē to pray that the thirst of Innowation increased in many by the coming of his maiesty vnto this kingdome, did not inforce men through the euill counsell of some hypocriticall brethren, lealously to suspect, and maliciously to depraue the cerimonies and gouernment of the church, when they had least cause. And amongst those manifold misteries which accompanied the King into this land, this is not the least, that when a strong continuance of a settled truth, dispersing all wandering opinions vnder a learned prince, was more then hopefully assured to be the blessing of our Land, that then, euen then there should be an increase both of papists and puritans, as if both had discovered an extraordinary fauour, to be showed to either; but I can better satisfie my selfe in those of the church of Rome, then in the other, for all men in afflictioⁿ (which surely though
not

not simply, yet comparatiuely was their case) are ouer apt to flatter themselves in all changes of a state, that some thing will ease them, but most especially then, when they see fauours and mercies almost not denied to any. But it is the distemper of euill humors that maketh false constructions, or collections from a mercifull Prince.

Now for your selfe and others, who inioyed your libertie, fauour, preferment, and all other benefits with, and beyond men of your owne time, and perhaps of your owne worth, yeelding your obedience and subscription to the gouernment and rites of this Church, in the daies of *Queene Elizabeth* of famous memorie: after a learned conference for satisfaction, wherein the best and most Iudiciall that desired reformation, yeelded: after exceeding care, and Zeale manifested in our dread Soueraigne, after the most religious and sincere conuocation of the cleargie, that euer was in this Church: wherein the whole scope was a purer reformation of all that in manners and ceremonies was thought faultie: now I say, to refuse to subscribe, whereas before you had often done it, vpon some suspicious feare without cause, that the intention of the Church was altered, I wish you could as wel satisfie others, and the whole flocke of Christ, then committed to your charge, as I can beleue that you are perswaded that you satisfie your owne conscience. A wife and tenne children are strong motiues, but to flesh and bloud: thinke I pray you, and thinke seriously of Christs Church, how many of her children (as farre as in you lieth) are frustrate of nourishment by your meanes; and thinke that the ground of this losse cyther to your selfe, or to the family of Christ, is your owne

owne want of conformitie, which more iustly is to be lamented, by how much more, God hath blessed you with excellent giftes, but I trust the Church shall neuer need their paines, that loue not her peace, nor desire them to speake, that haue not yet learned to harken vnto her voyce.

APOLGY.

I Now beseech your Lordship to remember, that most of vs haue beene peaceable in Israell; and that if some mens rashnesse, draw reuenge vpon vs, Aemilius hath faulted, and Rutilius is beaten; one Mardochey hath not souped, and all the Tewes must perish for it: And say we cannot conforme in euerie poynt; you know who said, the varietie of Ceremonies did commend the vnitie of faith: and would God you would thinke that our labour in the Church might doe more good in one yeare, then the Ceremonies will while the world standeth: and though in your wisdomes you thinke the retayning of them to make vnto the Churches increafe and benefit, is it unpardonable that wee should thinke another course better? haue not our men sought Chyna by the North-east, and by the North-west passages? Doe not some Physitions set vpon the Chollicke by cold medicines, other by hotte, the one Sedando, the other Dis- cutiendo? Doe not maryners seeke the safety of the ship, by perswading some to hoysse sayle, others to strike it in a tempest? And what though now you haue great aduantage ouer your poore brethren, yet may it bee good Counsell which Hanno gaue vpon Hannibals victory, that it should be vsed as occasion of making the better peace, with the Romanes, Cum pacem dare potius quam accipere possent. O my good Lord will it not bee enough

Leui. Deut. 3.
lib. 3.

Curt.
Holling.

to keepe safe and well secured your iurisdictiones and personall dignities? not enough to deuide the honors to your selues, and labours to vs? Is there no feare that upon the casting out not of Caananites, but borne Israelites at once, which this subscription will doe (for I know you are nothing neare the reckoning in your owne dioceffe) wylde beasts should multiply and deuoure the land? pardon me if I prophesy that when all is done, and the heat spent, your lordship will finde some want of us as did Alexander of Parneno, King Henry the eight of his Cromwell: and then perhaps either not a minde, or not meanes to remedy that which might haue easily beene preuented. In which your Lordships shall not be able to deuide eyther faults or comforts with us, seeing we as the Lord knoweth, forbear upon the point of conscience, your Lordships seeme to stand upon tearmes of your pleasures, I say yours, as perswaded that his excellent Maiesty would deny you nothing that you should ioyntly and earnestly seeke, for the peace of the Church of God. The Lord God direct your Lordship and your brethren, as becommeth your great years, learnings and functions; as for me I shall pray alwaies for the Kings Maiestie, and the state, for you and the Church of God, and henceforth strue to liue as an honest and peaceable private member of that Church, in which I was not so happy as to stand a publike, though honest and peaceable minister.

Your Lordships alwaies to com-
maund in the Lord

JOHN BURGES.

ANSWER.

There is no part of this whole Treatise, which so vnwillingly I answer as this last; wherein many things are vttered with so much passion, as eyther our seueritie in replying, must exceed the visuall moderation which wee desire to hold, or else we may iustly be suspected, to betray the cause and the persons whom we should defend. And therefore without any other answer, we will only put you in minde of those harsh speeches, which may peraduenture in this discontentment be agreeable to your fancie, but are no way suitable to your cause, nor verie well bebecoming a man of your place. First in these words: *I now beseech your Lordship to remember that the most of us haue bene peaceable in Israell; and that if some mens rashnes draw reuenge vpon us, Aemilius hath faulted, and Rutilius is beaten; one Mardochey hath not stouped, and all the Iewes must perish for it.* Can you beleeue that your deprivation is a reuenge which some mens rashnes hath drawn vpon you? Is the proceeding of the reuerend Fathers, for the vnitie of the Church, as if *Aemilius* had faulted, and *Rutilius* should be beaten? or can you in your own conscience compare it with the perishing of the Iewes, for the not stooping of one *Mardochey*? assure your selfe none of them are so transported with ambition, nor so incensed with any particuler contempt offered vnto themselues, which they could not easily haue remitted, if their remissenesse in this had not hazarded the Churches peace. And therefore doubt not but your selfe and others can well testifie that some of them haue dealt with your selfe, and diuers

in your case like fathers with their owne children, leauing nothing vnattempted to reforme your opinion, before they proceeded to giue sentence. A dutie that lieth vpon their shoulders, with as much indispenfable necessitie, as *conformitie and obedience* vpon ours. Like vnto this surmise, is that which followeth; *And say wee cannot confirme in euerie point, you know who said, the varietie of ceremonies did commend the vnitie of faith*: But doubtlesse it had beene much better for the Church: more warrantable for your selues: more pleasing to the state: more profitable to your owne families: to haue conformed your selues in euerie poynt, then by refusing to hinder the Church of that good, which by your owne confession *might haue beene more in one yeare then all the Ceremonies will doe whilest the world standeth*. For if anything be imposed by authoritie contrarie to the word of God, let some men take vpon them to prooue it; and farre be it from vs for any mans cause to main- taine an euicted errour; wee may bee deceiued, and haue our infirmities as other men, but wee are not vnwilling, who will needes bee our aduersaries, to account them our maisters, if there bee iust cause.

But if these ceremonies be onely vnlawfull to some men, for want of true resolution, and so contrarie to conscience (which yet is no warrant for disobedience) let them learne to know that in things not vnlawfull; It is better to obey, then to offer Sacrifice. Amongest men of equall authoritie in place of freedom, diuersities of opinions may safely be published without offence, but where men want authority and place to aduise, and when lawes haue set
downe

downe what is though fit, there, to thinke otherwise then the Church doth, it is, as if common passengers would sayle to *Chyna*, by the North-east, when the *maisters and gouvernours* had determined to sayle by the North-west.

Wherein if both partes remaine equally stiffe in their owne opinions, a mutinie mu't follow for want of Discipline: sometimes I confesse *uarietie* and alteration of *cerimonies* are thought fit; both to shew the authoritie of the Church, (for you selfe haue confessed when you read your articles *that euerie particuler or nationall Church hath authoritie to ordeyne, change, and abolish ceremonies, or rites of the Church ordained onely by mans authoritie, (so that all things bee done to edifying.)* Secondly, that they are but furtherances of deuotion, and no partes of diuine worship.

Articles of 1562
Artic. 34.

But when they are established as thought fit for *decencie, edification, and order*, by such as haue authoritie from Christ to moderate those thinges: then by inferiour persons (such as wee are) eyther to bee *oppugned, misconstrued, despised, or disobeyed*, it is daungerouslye, to kinde a fyre of Rebellion in the principall parts of Gods house. But that which followeth, is much worse.

O my good Lord, will it not bee enough to keepe safe and well fenced your Iurisdicktions and personall dignities? not enough to deuide the Honours to your *Sonnes*, and labours to vs? Haue the last Canons no other end, but to fence the Iurisdicktions, and personall dignities vnto the B. B. Doubtlesse the diminishing of their honors, which could neuer haue been without wrong

Episcopi.

vnto the Church, was little to be feared (though the Canons had not beene) where so wise a King ruled ouer vs, who had throughly tasted the calamities and miseries of that Church, which placed the greatest part of their Zeale in suppressing of Bishops; and whilest they laboured that none might haue too much, they presently brought it so to passe that scarce any had what was reasonable enough: besides if you knew the vnwearied paines, the intollerable burthens, that diuers of the Reuerend Fathers, who watch ouer vs dayly, sustayne for the peace and the happinesse of this Church, you would plainly acknowledge preaching not to be the greatest paines, and that it is a misdeeming of their care to thinke, *That they haue deuided the honours to themselves, and the labours to you.* Surely there is no greater or more vehement exercise of faith amongst so many perils, then prayers for the publicke peace of the Church, and it is our parts to vnderstand those perils, and to iudge them to appertaine to our owne safeties.

Besides it is our dutie to ascribe to the Magistrates, *Wisedome and Iustice*, that is, that wee doe not preferre our priuate iudgements before the lawes, and decrees of the Church, but obey them: This honour is most agreeable to publicke peace, not to cauill against the lawes, nor to interpret them with *lealousie* or *Enuie*; but to *cover*, to *excuse*, and *mitigate* the ouer-sightes of Magistrates and lawes if there be any. This as it is in priuate the ornament of a Christian, so it is in publicke the honour of a good subiect. *Loue beareth all things: Loue is the bond of perfection*, to prevent dissolutions of a Church or a commonwealth.

And

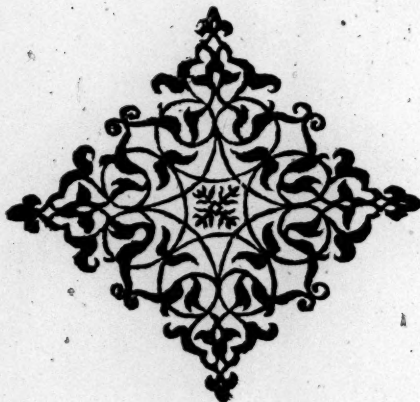
And heerein if the requisite seueritie which the pallsie of the Church exacteth from the Reuerend Fathers, draw them to punish, whom they desire to fauour, to aduance and cherish, it is not a casting out of borne Israelites (as you terme it) but a iust reprehension, setting a marke vpon that sonne, that hath made no conscience to discover the supposed nakednesse of his owne father. In whose place it any *wild Cham. beasts* (Papists you meane) shall multiply, I doubt not but their religious care, will be as readie to suppress the one, as depriue the other: And if in the ende (as you prophesie) (which God forbid) vnfortunately it happen, that the Bishops shall want you, as King Henry did *Cromwell*, it shall be much safer to indure the hazard of those times, then to buy an aduantage at so deare a price. In the meane time beleene (which it is fit for you to acknowledge) *that if you forbear vpon the poynt of Conscience, their Lordships haue better reasons for that they do, then to stand vpon termes of their owne pleasures.* Now to conclude this vnpleasing worke, which wee laid aside, in hope to haue rested without trouble, vntill such time as we saw their bookes of this argument to increase still, and heard that as much of this as was then printed, was by them confuted; wee desire all men to think of vs, as of those that account the infirmities of our brethren our owne harmes, and the modest directions of men as meane as our selues, to be no blemish vnto vs, who propound not *victory, but truth, and the Churches peace.* The God of all loue, and the giuer of all graces multiply his blessings vpon this land, let them be poured (O Lord) as an oyntment vpon the Kings head, strengthen the weake hands of the reuerend fathers, the chiefe builders

A prayer.

ders of his Temple; giue vnto vs all *unity* and *peace*,
 as the bonds and sinewes of the communion of saints;
 make vs to thinke and to speake the same things;
 grant vnto you and others that refuse conformitie
 vpon conscience a better light: peace in your hearts.
 remorse for silencing your selues; comforts against
 all worldly afflictions: and if it so seeme good to his
 infinite wisdom (seeing our Church hath so many
 trayterous and seditious enemies without) that all
 within her owne bosome, may *thinke, loue, desire*,
 and behaue our selues in all things as be-
 cometh the Saints of God.

Amen. Amen.

FINIS.



Courteous Reader I kindlie intreate thy patience and ch y labour; the one to excuse, the other to correct the *seuerall* faults committed in the printing of this booke; I call them *seuerall* not one ly because those may seeme so that made them, but because the most being in the false pointing, they make the period open to bewith out lence, thus we cannot now amende; for ne other faults it may please thee to correct thus.

Faultes Escaped.

P 13. 4. line, 1. for recantations. r. retractions. l. 28. for disunction. r. distinction p 8. l. 8. for fellow. r. fault. p. 9. l. 7. for man. r. manie. p. 16. l. 17. for bring r being. p. 24. l. 5. for who. r. leauz out who p. 47. l. 12. for dispraises. r. dispraisers. p. 46. l. 4. for. adimition. r. admonition. p. 52. l. 19. for Letrea. r. Latreia. p. 53. l. 14. for to r. do. p. 54. l. 5. for teach. r. teacheth. p. 59. l. 25. for couneli. r. counsell. p. 57. l. 29. for Hieronius. r. Hieroms. p. 58. l. 14. for ioynd. r. inioynd. l. 31. for euils. r. cauls. p. 64. l. 4. for Trenchit. r. Tient had reformed that. p. 71. l. 2 for nor. r. nowe. p. 73. l. 3. for mit. r. that. p. 76. l. 4. for otherwile. r. other. l. 14. for impropriat you. r. in propriete. p. 77. l. 9. for a nositate. r. annositate. l. 26. for ecclesiasticam. r. ecclesiasticum. p. 78. l. 4. for chemist. r. chemistis. p. 82. l. 3. for Aquinas. r. Aquinas. p. 89. l. 4. for iaciam. r. iaciam. p. 89. l. 22. for fchea. r. fchea. r. fchea. r. fchea. p. 91. l. 15. for taken of. r. taken out of. p. 94. l. 15. for pagian. r. pignus. p. 111. l. 23. for exPreste to. r. to expresse. p. 113. l. 23. for peruel. r. pierle. l. p. 115. l. 11. for counsell. r. counsell. l. 26. for by bage. r. by a badge. p. 116. l. 14. for nor. r. no. p. 117. l. 10. for corrupceus. r. corrupters. p. 118. l. 33. for ma. r. man. p. 119. l. 31. for called. r. calling. p. 120. l. 18. for to be put r. to be clen'd then put. l. 33. for embrace. r. impeach. p. 121. l. 1. for for. r. or. l. 26. for cho sing. r. crossing. p. 122. l. 9. for more. r. meere. p. 123. l. 23. for yet. r. that. p. 126. l. 9. for here. r. beare. l. 33. for mih. r. min. l. p. 131. l. 27. for thole. r. thele. p. 138. l. 1. for priat. r. primatue. l. 33. for vere. r. vene. p. 139. l. 4. for vnto. r. novv. r. vnto it novv. p. 141. l. 7. for veralen. r. brafen. p. 157. l. 9. for you. r. you. p. 156. l. 7. for confirme. r. con